POSTMODERN MENTORSHIP FOR ASSOCIATE MINISTERS TO EFFECTIVE LEADERSHIP IN THE PASTORATE WITHIN AFRICAN AMERICAN CHURCHES

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A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
December 2017

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ABSTRACT

POSTMODERN MENTORSHIP FOR ASSOCIATE MINISTERS TO EFFECTIVE LEADERSHIP IN THE PASTORATE WITHIN AFRICAN AMERICAN CHURCHES

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The objective of this study was to fulfill a need for mentoring ministers who aspire to enter the pastorate. Upon investigation of need, a primary deficiency of mentoring in African-American churches within the United Holy Church of America was discovered. This project focuses on practical methods for a leadership development and mentorship model basic to four components: educate, equip, empower and enable. Assistant and associate ministers will be acclimated to strategies to develop their individual pastoral formation. Upon the ministers' completion of the postmodern structured mentoring program, pastors will be enabled to utilize the model to produce other pastors.

ACKNOWLEDGEMENTS

I want to first thank the Triune God for bringing me to this point at United Theological Seminary. It has been such a learning experience for me to cross paths with people of like minds in ministry. To those close peers and friends who never allowed me to give up on this project even though times were tough, I offer my gratitude. Also, my mentors, Dr. Sir Walter Mack, Dr. Herbert Miller II and Dr. Justus Hunter who kept me encouraged and had so much patience to see this work to its completion. However, the journey for me now is to implement this program on a broader scale, which ultimately launches a new beginning.

DEDICATION

God has blessed me with one of the greatest wives on this side of heaven. I want to thank Penny Troxler-Walker for standing with me over the last three years. To my Father, the late Lonnie Vernell Walker Sr., and my wonderful mother, Jo-Ann Walker, who raised our family in the church and has been on my side even when life was not, I dedicate this work. To the Guiding Light United Holy Church, whom I now serve as Senior Pastor, thank you for your thoughts and prayers. To my sister in Christ, Rev. Donna Vanhook, and Dr. Giselle Jones-Jones, my editor, who tirelessly collaborated to make the final document look great. To God be all the glory for the great things he has done through you. Without you being willing to aid in this process, it could not have been done. Also, to my children whom I love dearly, thank you as well for your love and support.

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ABBREVIATIONS

AME	African Methodist Episcopal
BCS	Bible Church School
GTUHC	Gospel Tabernacle United Holy Church
MTP	Minister Training Program
UCC	United Church of Christ
UHC	United Holy Church
UHCA	United Holy Church of America, Inc.

Paul used his gifts, not for his personal agenda, but rather for equipping others in ministry. A leader must minister in his area of giftedness. God gave gifts in order that the body of Christ might be built up, rather than for the implementation of various ministry programs (1 Cor 12:7, 14:12; Eph. 4:12). If a leader is not using his gifts to transform others, then it is as if he is saying programs rather than people are what the body of Christ needs.

— Michael Cooper, *Transformational Leadership of the Apostle Paul: A Contextual and Biblical Leadership for Contemporary Ministry*

INTRODUCTION

The Christian church has traditionally valued mentoring relationships and the part they play in developing the faith of the next generation. Specifically, there are encouraging references of mentor-mentee relationships in the Bible that establish a framework or model for effective postmodern mentorship. As it pertains to pastoral and practical theology in African American churches, many leaders have programs and seminars dedicated to developing better programs and seminars; however, few delve into mentoring leaders to become effective as African American pastoral candidates. This research engages the tenets of leadership, namely transactional, transformational and transcendent styles, along with the Johari's window prototype, to provide a path of self-reflection into pastoral leadership discovery and pastoral formation.

Mentorship plays a critical role in the future of African American churches and assistant/associate ministers who occupy the second seat in church leadership. A lack of spiritual mentorship in the African American context of the United Holy Church of America, Inc. (UHCA), in which the researcher currently serves as a senior pastor, appears to struggle with this concept. Despite the current lack of mentorship within this ministry context, the proper tools and an understanding of the postmodern way of thinking helps produce successful mentor-mentee relationships between senior pastors and assistant or associate ministers. African American churches can and will

subsequently educate, empower, equip, and enable African American communities with a productive leadership development and mentorship model. In this way, assistant and associate ministers will take up the mantle of leadership as they enter pastorates; then, continue the mentorship process as they prepare the next generation of leaders.

Mentorship contributes to a model of expected and encouraging behavior. Moving forward in ministry requires individual motivation. Mentoring is very personal and requires the person leading the mentoring to understand the development process of the person being mentored. This is measured by approaches to situations and behavioral changes. Ideally, pastoral leadership development and mentorship models result in a positive transformational learning experience for all involved as demonstrated in the relationships between Moses and Joshua (Num. 27:18-21) and Paul and Timothy (2 Tim. 2:1-9). Moses and Paul aided in the development of Joshua and Timothy.

Leadership development of ministers, found in the historic Church Growth Movement, through a transformational mentorship process involves willingness to change and support of leadership. Doing so requires a relationship through mentorship with prominent positive reassurance and modeling. A holistic process shapes the approach to theology of participants as well as prepares them to encounter challenges in the ministry. Use of mentoring can aid in appropriate guidance, coaching and training to effectively prepare ministers for leadership.

Fundamental ministry practices of calling and pastoral formation create opportunities to foster growth and advancement to senior pastoral leadership for associate ministers. When the senior pastor in a church genuinely seeks to create an effective leadership development and mentorship program, he or she gives associate ministers an

opportunity to work out their pastoral calling. The task involves previously assessed roles in the church personalized to suit each associate minister's calling.

When used to analyze leadership challenges faced by African American associate ministers who feel a call to pastor, black pastoral theology addresses societal issues specific to African Americans. In the context of African Americans in African American churches, black pastoral theology comprises interconnectedness of liberation through black theology. Black pastoral theology encompasses a way of being in relationship with God and community as an African American. Practical theology concerns putting into practice outcomes of specialized ministry assessments along with theological aspects of ministry. Black practical theology entails doing ministry despite oppressive systems, preaching and teaching liberation. Mentorship for African American associate ministers undergirded in liberative practices then alleviates dominant systemic forces of oppression, which may impede advancement in church leadership.

During the pastoral formation process, mentors can gain insight about associate ministers' hidden area by participating in interactive discussions where both parties reveal information about themselves and how they feel about the church organization. All church leaders have authorization to engage with the Johari Window to build trust through interactions with other members of the church. When associate ministers put into practice evangelistic procedures and activities interconnected with their gifts of service, Johari Window concepts broaden lines of self-awareness among them.

Consciousness and openness of senior leaders characterize their effectiveness in guiding and motivating associate ministers to operate in their calling to serve. In this project, church leaders will use ministry tools to learn information about and to reveal

associate ministers' aptitudes, interests and levels of commitment before assigning them to specific tasks. This organizational behavioral approach also encourages associate ministers to become more proficient and functional in their calling.

The most effective transformative learning practices involve a willingness to change and the leadership's support to do so. Therefore, church leaders and laypersons must focus on partnerships in ministry to foster positive outcomes for second seat leaders. Associate ministers require guidance and cultivation to become senior leaders in the future. Thus, leading African American associate ministers through a process of transformation toward senior leadership positions involves a holistic process that shapes their theology as well as prepares them to lead regardless of obstacles and challenges. Their calling can be carried out with the appropriate guidance, coaching and training.

In Chapter One, a comparative review of a spiritual autobiography along with a contextual analysis document yields the relevance and initial direction of this researcher's DMin project. Distinguishing factors in the researcher's synergy of spiritual autobiography and context of ministry lead to a critical assessment of personal mentorship experiences. Reflections on researcher's African American church context of ministry unveils inherent problems a mentorship and professional development program may address among a specific cohort of pastors.

In Chapter Two, the biblical foundation for leading as an assistant or associate pastor position from two primary biblical texts, Num. 27:18-21[1] and 2 Tim. 2:1-9, will be exegetically examined. The framework deduces ideal outcomes based on three critical characteristics of a traditional leader-follower relationship: 1) mentor-mentee, 2) transfer

[1] Numbers 27.18-21, New Revised Standard (NRSV). Unless otherwise noted, all scripture references in this document are from the NRSV.

of authority and 3) sharing of leadership responsibilities. Moses-Joshua and Paul-Timothy mentor-mentee relationship encompasses a practice that can be implemented in African American churches.

Chapter Three engages the reader in aspects of the historic Church Growth Movement including church leadership, transformational leadership and servant leadership respectively. These concepts link how mentorship connects to each phase of church growth. Exploration of Eurocentric flourishing churches is valuable in assessing African American congregational studies.

Chapter Four transitions from Eurocentric to Afrocentric focus on church practices. It discusses best practices from a theological framework, with regards to leadership development and mentorship an African American senior pastor may employ to guide African American associate ministers toward entering a new pastorate in African American churches. Of significance is Black Practical Theology as a theological framework for postmodern African American church leadership.

Chapter Five discusses the key theoretical concepts of ministry practice in further detail. In a postmodern church where leaders have to play a supportive role rather than an authoritarian directive role, senior pastors do well to focus on providing opportunities for assistant and associate ministers to operate in their calling. This calls for a genuine focus on the components of the model of mentorship for the current church, which includes educating, equipping and empowering people.

Finally, Chapter Six discusses the implementation of the six-week course called Project IMPACT. The project findings could act as a guide to create a working mentorship model for educating, equipping and empowering African American ministers

who serve in African American churches. It can act as a bridge to encourage partnership among senior pastors and second seat leaders. The ultimate goal is to eradicate barriers of pastoral ministry for associate ministers.

CHAPTER ONE

MINISTRY FOCUS

Introduction

Throughout the researcher's spiritual autobiography, a discovery process typical in young adulthood ensued. Formative years were filled with examples of Christian living and cohesive familial relationships. At some point in adolescence straying from upbringing led to making unwise decisions that opened a path of confusion and pending destruction. Adulthood brought about an epiphany and re-evaluation of Christian living experienced in early years. However, a search for connectedness with Christian communities did not result in a desired spiritual outcome.

Self-directed education and professional development in young adult years transformed the researcher's outlook on ministry. Despite an unstable adolescence, young adulthood involved answering a call to ministry. A search for proper guidance through seasoned pastors did not provide a desired skill set needed to advance in ministry. Mentorship became the prevailing factor missing from the researcher's professional development. Returning to Christian upbringing was not as rewarding as anticipated.

A comparative review of a spiritual autobiography in juxtaposition with a contextual analysis document yields valuable information of relevance to the initial direction of this researcher's DMin project. Upon review, components of a proposed project emerge from personal educational and professional experiences in conjunction

with a context of ministry in the Western North Carolina District of The UHCA. A critical assessment of an African American church context of ministry unveils problems a professional development and mentorship program may address.

Education and Professional Development

Educational and professional development experiences in this researcher's ministry as a licensed minister with The UHCA form a level of knowledge essential to accomplish a goal of creating a DMin project. Former experiences in outreach ministry and chaplaincy create a foundation of ministry development when combined with the researcher's undergraduate and graduate studies. As a much younger minister in the Baptist faith tradition, I learned how to build specialized and effective ministry to meet the needs of various populations. Later, as a prison ministry chaplain, ministry to the spiritual needs of incarcerated persons evolved.

A call to proclaim God's Word to various populations of people opened doors for my journey to trained ministerial experiences with a broad knowledge of the scriptures. And a desire to gain more than fundamental knowledge to minister to the needs of God's people later drove me to the areas of pastoral care and education. Three years as a prison ministry chaplain in Alamance County also afforded an opportunity to attain valued experiences that would later become instrumental to the researcher's professional development.

My professional development includes ministerial licenses with the United Church of Christ (UCC), African Methodist Episcopal (AME), Baptist and The UHCA denominations. These various denominational affiliations have granted an extensive base

of theological perspectives and the ability to serve people with different doctrinal beliefs. The practice of doing ministry in multiple contexts and settings continues to expand over time, yet Christian education has remained the researcher's area of passion for many years.

While matriculating through Shaw University Divinity School, I chose pastoral care electives with the objective of edifying and empowering others in their walk with God. Pursuit of a Pastoral Education Certificate in 2002 engaged the researcher's critical thinking and provided encouragement to embark upon a path to professional ministry. Making available the tools needed to heighten mentees' journey toward his or her calling identifies with my Christian education philosophy.

My philosophy about Christian education involves making available to mentees tools needed to affect a change in his or her life. Christian education became the means by which an eager learner will gain personal knowledge about Jesus Christ as a savior that will assist him or her to be transformed by the renewing of their mind. As a Christian educator, my passion to find ways to strengthen those willing to receive the spiritual blessings of God made available to all who believe in him.

As a seminarian, I served the homeless population and urban ministry staff as chaplain at Greensboro Urban Ministry. The program witnessed to the presence of God among guests, clients, volunteers and staff through prayer, counseling, teaching and worship. The researcher's assignment was to help restore the hope of individuals that seemed to struggle with loss or seemingly unmanageable crisis situations. As a result, I gained a sense of fulfillment and the experience enriched the researcher's growth process after seminary.

Graduate school shaped the researcher's critical thinking on a broader perspective and amplified his repertoire of invaluable tools for teaching. Since becoming a member of GTUHC, the researcher's appointments have included Christian educator in various capacities. This includes current service as the Sunday School Superintendent at GTUHC and a Lead Teacher for Bible Church School (BCS) in the Western North Carolina District. Formerly, the extent of the researcher's service in ministry involved assisting a small group of ministers to serve within the context of ministry to the church community. Although mentoring ministers has been integral to the researcher's development as a leader, this researcher has received minimal mentorship towards the researcher's own advancement in ministry.

In times past, GTUHC provided opportunities for evangelism within the community. The church offered clothes, food, bill payment, and free bibles to persons visited. These outreach opportunities have been instrumental to the researcher's roles as an educator, minister and community leader. As a result, a section of the proposed project may focus on discipleship and teaching others the importance of outreach. Coaching, guiding and teaching comprise the mentorship necessary to prepare other ministers for church leadership.

The Christian vocation in which this researcher serves most profoundly has been teaching others through transformational leadership. Christian education is a means by which an eager learner can gain knowledge about Jesus Christ. As a Christian educator, the researcher's passion encompasses finding ways to strengthen those individuals willing to receive the spiritual blessings of God. The Doctor of Ministry program at

United Theological Seminary has provided inspiration to further sharpen gifts to teach, disciple and mentor persons in their different walks of life.

A personal mission statement is quite simply to carry out the gospel of Jesus Christ by proclaiming the scriptures to the lost and dying in Christ. Ministry encompasses doing the will of God by going into the world to compel dying men and women to accept Jesus Christ as savior. We do this by becoming godly sorry for the remission of sins. The foundation of my mission is to share with others what God has done for me. He has allowed me to come out of darkness, by faith in the risen Christ, into the marvelous light. When Jesus rose from the dead, he set in place the way of salvation for those who believe in Him.

A personal mission came to me as a result of a need to find purpose in life. Although family and extended family were instrumental in becoming a man of God, a personal mission materialized by way of experiences with God and receiving salvation by faith in Jesus Christ's atoning and sacrificial death. I am convinced that I have become the man that God has intended for me to be, and that he is not finished with the good work that he began in me some years ago.

God provides a complete supply of spiritual nourishment for the soul of humankind and the Christian educator acts as a vessel to feed those who desire to become mature Christians. The key to a Christian educator's fulfillment of being a witness to the effectiveness of the gospel of Jesus Christ is in our ability to live what we teach. The Word of God will do the correcting and disciplining as the Christian educator gives the student provisions for spiritual growth through the scriptures.

Context of Ministry

The current context that provides opportunity to teach, disciple, and mentor appears to have a type of dysfunction that requires a paradigm shift or transformation to grow past periods of stagnation. From 1886-1970 The UHCA experienced continuous growth. To the contrary, the long history of divisions and dissention within the General Body and among the Districts of The UHCA has affected the normalcy of church body life in various churches. Moreover, the Western North Carolina District was formed in 1969 out of the Southern District, which defected from the General Body between 1972 and 1999. Since the reunification of the Southern District to the General Body in 2000, there has been minimum growth in the Western North Carolina District or its sub-districts.

The Western North Carolina District under which the GTUHC in Burlington, North Carolina operates was founded in 1969, in Durham, North Carolina. While there was very little documentation found about the history of the Western North Carolina District at the time of this writing, an Internet investigation of newspaper sources revealed public announcements for the beginning date and location of the organization in 1969 and its first convocation in 1970.

The Western North Carolina District Convocation was established at Fisher Memorial UHC in Durham, North Carolina. The work of the church had grown extensively across the state of North Carolina and into Virginia under the leadership of Bishop H. L. Fisher. As reported in *The Carolina Times*, "The new organization groups the Sanford, Central and Western Districts of the church together, breaking a seventy-five

year old tradition. Boundaries for the new district are West Raleigh and Fayetteville."[1] Bishop A. W. Lawson, pastor of Fisher Memorial UHC was appointed the first president of the district.

Bishop H. L. Fisher made his first visit to the church in the early 1940s. Bishop J. A. F. also visited the church. Rev. Bertha Cohen was sent to pastor the church in 1958. Under her leadership a dining hall was erected. She served as pastor for nine years. Rev. J. D. W. became pastor after Rev. Cohen and also served for nine years. Other pastors who have served at GTUHC are Rev. J. T., Rev. L. J., Rev. F Jones, Rev. H. L., and Rev. E. G. In 1985, a new pastor was appointed to serve the church initially for three months. The brief appointment evolved into twenty-nine years. Amazingly, the opportunity to pastor the church Bertha Cohen founded, Guiding Light UHC, was recently provided to myself.

Historical documentation about the history of the Western North Carolina District remains scarce. A lack of documented history may be problematic because it is difficult to overcome internal organizational issues without historical data of corrective actions. Accounts of past effective measures may reflect positive outcomes to constructively manage conflict. History of the Western North Carolina District and the Western Sub-District, in which GTUHC operates, unveils data to promote growth and congruence in conflict management.

The UHCA currently operates a United Christian College, chartered Aug 6, 1953, to teach ministers the doctrine of UHCA church. The Southern District Convocation United Christian College describes its Minister Training Program (MTP) as an

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[1] "Bishop Lawson Named President New District United Holy Church" in *The Carolina Times*. Volume 48, No. 51, 1A.

exploratory course for ministerial practitioners whereby they may defend UHC doctrine. This includes Sociology, Homiletics, Systematic Theology, English Composition, Christology and Salvation courses. Ten persons in the Western District are now enrolled, according to Dean M. However, the participants lay people and no pastors currently are enrolled.

There was a satellite campus in Burlington, NC, at New Covenant UHC, where Bishop H. C. serves as senior pastor. The now defunct campus leaves few choices for associate ministers to participate in the local context because the nearest available campus is located two hours away. A lack of ministerial training causes many associate ministers to become stagnate. An inability to connect with mentors further problematizes the advancement of associate ministers. Mentors can help associate ministers explore facets of ministry unavailable to them by guiding the way to open doors and opportunities outside of their local context of ministry.

The Western North Carolina District portion of the convocation has a campus in Greensboro, North Carolina. It is an extension of the Goldsboro and Southern district convocation. It was the dream of Bishop Diggs of Winston Salem, North Carolina to have classes for pastors, ministers and lay people. However, currently the Western North Carolina District has little to offer associate ministers, especially those seeking pastoral placement. Even ordained elders have a difficult time advancing in the UHC. Limited opportunities may affect morale and motivation of associate ministers to progress beyond the pews.

African American associate ministers in African American churches face challenges related to power struggles among other marginalized persons. Limited room

for growth means dealing with territorial persons not willing to share perceived or actual power. A leadership development and mentorship program then becomes necessary to eliminate power struggles. Key to this type of program is disengagement of hierarchal structures and oppressive environments. Providing a safe space for African American ministers and pastors to form mentor-mentee relationships will eradicate hierarchy or a sense one person must be over another. Hierarchical theology or teachings interfere with building sustainable relationships that edify associate ministers and promote church growth.

Personal accountability motivates African American associate ministers in African American church settings to search for ways to live out their calling. Unfortunately, GTUHC currently only has a four-week minister in training class where a minister can sit and learn from the bishop, how to conduct themselves in other church contexts and settings. Classes include Homiletics, Systematic Theology, Old and New Testament, and worship leader within GTUHC. There are no courses central to ordination within the UHCA.

GTUHC has experienced some decline in membership and member loyalty. Although some growth has been apparent in the last ten years, further effort will equip the church members and grow its current membership. An objective of a beneficial program for the church may be to increase membership. The purpose of the program will serve as a guide for leaders to increase and stabilize membership, hinder dissention within the church body and mentor associate ministers who desire to enter a new pastorate.

Serving as a Christian educator intersects with the needs in the context of ministry. This includes facilitating the Men of Valor small group at GTUHC and men's classes during district convocations. Men participating in the classes often experience empowerment and transformation through the spirit-filled transformative learning environment. They could benefit from the implementation of a program that guides them through a process of transforming conflicting relationships within and outside of the church setting into healthy relationships. The program would meet their need of a spiritual mentor while allowing them to explore their gifts.

Proposed Project

Based on data collected, there appears to be problems within the body of The UHCA that a pastoral leadership development and mentorship program for African American churches may address. An objective of the project will be to foster a state of cohesiveness and collaboration among senior leaders and laity. The purpose of this process moves individuals of the churches to greater areas of discovery by shifting the church body from dissention to unity of faith in Christ Jesus. Therefore, components of the proposed project will incorporate measures through which implementation of a mentorship program may educate, equip and empower associate ministers to lead congregations through a process of reconciliation and growth.

Some African American churches have drifted from making disciples and grooming men and women who can effectively lead. Mentorship programs may be designed by churches to provide guidance and instruction to both male and female

associate ministers to help them reach their God given potential. Scripture teaches we all have a purpose to fulfill in Christ Jesus.

The proposal for the DMin project consists of constructing a mentorship program to be used by pastors, Christian educators, and other church leaders for the equipping of postmodern leaders for ministry. Implementation of such a program will formulate mentor/mentee relationships in the context of African American churches. The project itself will empower men and women to serve as leaders by developing a program to inspire their motivation for professional growth.

A model may emerge from the research to equip laity and ministers in the post-modern generation with conflict management skills, enabling participants to flourish in ministry through collaboration. The focus on counseling, advising, supporting, and guiding the mentees can increase leadership and team building skills of our male and female associate ministers. The model may also strengthen their accountability for advancing in ministry. Core values within the project will create a bridge between senior pastors and associate ministers serving in second seat leadership.

A pastoral leadership development and mentorship program will be developed to cultivate partnership among associate ministers and senior pastors. A prime engagement tool for associate ministers in service to their churches encourages them to work in collaboration with their peers and senior leaders. Participants will also benefit from collaboration through working with those outside of their normal peer groups.

Before they can minister to the community, African American churches have a responsibility to evaluate how well associate ministers in the church are equipped to fulfill their purpose in life. A pastoral leadership development and mentorship program

will provide systematic structure for mentorship in an African American church in accordance with its governance and polity. Matching select mentees with access to a willing mentor promotes leadership development within the church. In addition, the objectives of the program will incorporate a transformational leadership style of ministry for African American churches in postmodernism.

Learning Objectives

The researcher has identified a synergy between coaching and teaching. The Scriptures instruct us to encourage the next generation, teaching what we have learned through discipleship. God's plan for growth and maturity in the body of Christ extends to associate ministers serving in second seat leadership. Mentorship is a method of paying it forward to others the benefit of one's wisdom and experience. As a spiritual leader, the Apostle Paul, for example, sent others in his absence to mentor people with whom he had a relationship. Postmodern society and culture necessitates persons capable of bridging intergenerational gaps in spirituality.

People are hurting and seek to know something better exists for them. Graham Johnston writes, "Postmodernity returns value to faith and affirms the nurturing of our spiritual being as vital to humankind. Unfortunately, with the loss of truth, people will now seek faith without boundaries, categories, or definition. The old parameters of belief do not exist."[2] Equipping associate ministers how to evangelize and disciple the next generation of Christians in a structured setting may bridge the intergenerational gap.

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[2] Graham Johnston, *Preaching to a Postmodern World: A Guide to Reaching Twenty-First Century Listeners* (Grand Rapids, MI: Baker Books, 2001), 31.

Titus 2 makes evident teaching and mentoring from the biblical foundation for spiritual growth. The text connects the educational needs between the generations and genders of the church in antiquity. Kenn Gangel writes the following about the relevance of the biblical example of instruction to the contemporary church:

> The Greek text of Titus 2 includes eleven words for instruction and the English text, thirteen. The first and last verses emphasize teaching, and the entire chapter deals with different groupings of adults. Against the background of Titus 1—in which Paul affirmed this young pastor's call and described the difficulties in that local congregation—Paul called on Titus to 'teach what is in accord with sound doctrine' (Titus 2:1).[3]

The making of church leaders and the discipleship of followers of Christ must be grounded in sound doctrine.

In the process of research, exploration of other biblical, historical and theological data will support the development of a program to equip mentors to better cultivate the gifts of associate ministers. Components of a pastoral leadership development and mentorship model emerge from further research on best practices in light of Old and New Testament biblical texts, modern church growth and pastoral theology. Its intent will be to form a solid foundation of a framework for the model.

The proposed project further investigates spiritual mentorship from a biblical perspective. This endeavor seeks to facilitate research to foster ministerial partnerships and to coach others toward spiritual maturity in church leadership. Within the course of implementing the DMin project, it will provide a transformative learning environment conducive for transforming associate ministers into spiritually mature senior leaders.

Transformational leaders encourage followers to make positive changes and to strive toward common goals. Senior leaders who use coaching and guidance to instill

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[3] Kenn Gangel, *Ministering to Today's Adults* (Nashville: Thomas Nelson Publishers, 1999), 26.

spiritual growth in their followers help them find their place in ministry. Biblical characters like Moses and Apostle Paul exhibit coaching and guidance in their transference of leadership skills. The next level or stage of leadership, in addition to understanding the transition from transactional to transformational leadership in the biblical context, can add to the framework for a working model of a pastoral leadership development and mentorship program. This paradigm shift from transactional to transformational leadership aids in the professional development of mentees.

Michael Cooper recorded examples of both transactional and transformational leadership in the New Testament writings of Apostle Paul. Cooper differentiates transactional leadership from transformational by reliance on rewards contingent upon acceptable behaviors. To the contrary, transformational leadership concerns motivating people and helping them reach a level of maturity. Cooper writes the following about Paul's transformational leadership:

> Paul used his gifts, not for his personal agenda, but rather for equipping others in ministry. A leader must minister in his area of giftedness. God gave gifts in order that the body of Christ might be built up, rather than for the implementation of various ministry programs (1 Cor. 12:7, 14:12; Eph. 4:12). If a leader is not using his gifts to transform others, then it is as if he is saying programs rather than people are what the body of Christ needs.[4]

Transformational leaders may be skilled at cultivating a postmodern learning environment conducive for mentor-mentee relationships.

James M. Burns offers another level of understanding leadership when it comes to preparing or mentoring others: transcendent leadership. His "Transformational Leadership Theory" in particular, centers upon inspirations and values in surveying how

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[4] Michael Cooper, "Transformational Leadership of the Apostle Paul: A Contextual and Biblical Leadership for Contemporary Ministry," *Christian Education Journal* 2, no. 1 (2005): 55.

a leader approaches control. This part of having that fundamental moral framework separates leaders from those just seeking to control. He states, "A transforming leadership is superseded by a transcendent leadership, where the whole leadership process completely changes the character of an individual from being a mere leader to one with a noble ethos, and that leader, accordingly brings the led up into the same atmosphere."[5]

The leader guides individuals with the current qualities, objectives, capacities and different assets the supporters have through these phases of improvement. "In the transcended individual, values are not simply the underpinning of motives, but the values are internalized and are a part of the person."[6] Hence, what one values, both intrinsically and externally, becomes a driving force to understanding when it is time to follow in humility, submitting oneself wholly to being mentored and when it is time to lead, also in humility, but toward preparing the mentee for the next level of transcendent leadership.

While this model or framework is theoretical or ideal in nature, there is a practical dimension that again takes the concept of establishing a model to the next level of development or growth for both the mentor and the mentee. In the case of using biblical models to establish a foundation for how the mentorship should work *on paper*, so to speak, the model needs to be actualized or put into action. "Practical theology, as its name implies, is the study of theology in a way that is intended to make it useful or applicable."[7] The emphasis of this type of down-to-earth religious practice is not just to think about or understand theological precepts but rather to move past that to applying

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[5] "Burns Transformational Leadership Theory," Leadership-Central.com, 1978, accessed April 14, 2017, http://www.leadership-central.com/burns-transformational-leadership-theory.html#axzz4eA1YtZn1.

[6] "Burns Transformational Leadership Theory," (1978).

[7] "What is Practical Theology?" Got Questions Ministries, accessed April 13, 2017, https://www.gotquestions.org/practical-theology.html.

those teachings in regular Christian life so that persons can fulfill their purpose in the ministry of the church.

The notion behind practical theology projects is that future Christian leaders should be furnished with theological information as well as with the fundamental expert abilities to serve adequately in the present-day world. Frequently these projects utilize lecturing or preaching, Christian education or training, directing or counseling and clinical projects to give chances to prepare and plan future Christian leaders.

Conclusion

In conclusion, after returning to The UHCA in adulthood, there was a call to enter the pastorate. Even without guidance or instruction from seniors, education and professional development became a priority. A lack of mentorship left few opportunities for advancement in the UHCA. The spiritual autobiography and contextual analysis reveals areas of ministry that would benefit both the researcher and other associate ministers serving in African American churches.

The DMin project will be implemented to foster partnerships among associate ministers and senior leaders. Partnerships through the pastoral leadership development and mentorship program can produce associate ministers prepared for pastoral ministry. Through the program senior pastors cultivate the gifts of associate ministers to transform their ministry into senior church leadership. The program may synergistically nurture personal relationships, responsibility, leadership skills and accountability for the maturation of associate ministers.

Trustworthiness and community involvement will be incorporated into the leadership development and mentorship model to help participants become morally and spiritually empowered disciples. Steven Covey describes the introduction of synergy for problem solving as, "...the excitement contained within that movement creates a new culture. The people involved in it are enmeshed in each other's opportunities."[8] The transformative learning environment and communication creates synergy among the mentors and mentees humanity and empowered by new, fresh thinking, by new creative alternatives and opportunities."[9] The transformed environment and communication creates synergy among the brethren.

The project may act as a guide to educate, equip and empower ministers in African American churches. When implemented, it increases the likelihood African American associate ministers who feel the call to pastor will be prepared to succeed as senior pastor or to provide senior pastoral leadership for a congregation. Accumulation of data for the project specifically suits African American ministers in an African American church context. Senior pastors of African American churches may find the information particularly relevant to meet their needs in addition to sharing its contents with associate ministers for their instruction.

The convergence of data leads the researcher to develop a project that involves small group and one-on-one engagement of persons who want to become effective in their call to ministry. Mentoring others in the form of an ongoing program created sharpens the skills of the mentor. Since we are ever learning and being stretched to meet

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[8] Steven Covey, *The Seven Habits of Highly Effective People: Restoring the Character Ethic* (New York, NY: Simon & Schuster, 2004), 292.

[9] Covey, 292.

the rigorous demands of ministry, senior pastors may be encouraged to continue their education and professional pursuits for church leadership. Iron sharpens iron. We learn from each other. Senior pastors, however, have the authority to assist associate ministers with ministry appointments and placements. They are more apt to do so when associate ministers have been observed taking personal initiatives to advance in ministry.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

This chapter will explore biblical mentorship based on findings in the ministry focus. Since the researcher did not receive mentorship throughout ministerial experiences from young adulthood to adulthood, a quest for biblical examples uncovered references to mentor-mentee relationships. A biblical exegesis of Num. 27:18-21 and 2 Tim. 2:1-9 remarkably demonstrate mentor-mentee relationships many associate ministers strive to attain. Moses-Joshua and Paul-Timothy mentor-mentee relationships transform into succession from second seat to senior leadership.

Leadership has traditionally been perceived as exerting influence from a position of dominance and superiority; however, leading from the second seat can be a rewarding experience. Depending on the leadership styles of the senior leader, an associate or assistant minister may learn to lead from a position of followership. The biblical foundation for leading from the second seat incorporates exegesis from two biblical texts into a framework for a model of leadership. The framework supposes ideal situations based on scripture involving three critical characteristics of a leader-follower relationship: 1) mentor-mentee relationships, 2) transfer of authority, and 3) sharing of leadership responsibilities.

Slight variations in leadership styles of Moses and Paul demonstrate examples of ministry in practice. Moses' transition began with a God-inspired appointment of Joshua to succeed him. God instructed Moses to prepare Joshua to become the senior leader to the young congregation of Israelites. Paul instructed Timothy, a younger pastor, during Timothy's early stages of pastoral ministry. The appointments of Joshua and Timothy, relate to the Word of God in the Old and New Testaments. God spoke to Moses, whereas Paul points Timothy to former instruction in the Word of God and to his model of leadership.

Biblical Character Examples

Four biblical characters exemplify the three characteristics of a leader-follower relationship: Moses and Joshua (Num. 27:18-21) in the Old Testament and Paul and Timothy (2 Tim. 2:1-9) in the New Testament. The leader-follower or mentor-mentee relationships between these two pairs of formidable biblical figures represent a process of social and spiritual influence where Moses and Paul respectively worked to maximize capabilities in their followers, Joshua and Timothy. The senior leaders collaborated with their followers to achieve common goals. Authority transferred from senior leader to follower in due time. Num. 27:18-21 records the following:

> So the LORD said to Moses, 'Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him. Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. Give him some of your authority so the whole Israelite community will obey him. He is to stand before Eleazar the priest, who will obtain decisions for him by inquiring of the Urim before the LORD. At his command he and the entire community of the Israelites will go out, and at his command they will come in.'[1]

[1] Numbers 27:18-21, *New International Version*.

In essence, God commanded Moses to do three things in order to maximize the spirit of leadership in Joshua:

1) God told Moses to first take Joshua and lay hands on him, which symbolizes divine anointing for the role and responsibility Joshua would later assume.
2) Moses commissioned Joshua in the presence of the high priest, Eleazar, and the entire congregation of God's people, which was a public recognition of Joshua's social and spiritual status.
3) God commanded Moses to share his authority with Joshua, which multiplied Moses' leadership and empowered Joshua in the course of his transition into the leadership and mentor roles upon Moses' death.

As Moses did for Joshua in Num. 27:18-21, Paul prepared Timothy to lead in partnership with him in 2 Tim. 2:1-9:

> You then, my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others. Join with me in suffering, like a good soldier of Christ Jesus. No one serving as a soldier gets entangled in civilian affairs, but rather tries to please his commanding officer. Similarly, anyone who competes as an athlete does not receive the victor's crown except by competing according to the rules. The hardworking farmer should be the first to receive a share of the crops. Reflect on what I am saying, for the LORD will give you insight into all this. Remember Jesus Christ, raised from the dead, descended from David. This is my gospel, for which I am suffering even to the point of being chained like a criminal. But God's word is not chained.[2]

In this text, Paul ensured that his mentee, Timothy, understood how God had molded and equipped him for ministry. This occurred as Timothy entrusted what he had learned to reliable people qualified to teach others and as Paul urged Timothy to share in his experiences. Even though Paul did not appear to make any public declarations about

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[2] 2 Timothy 2:1-9, *New International Version*.

Timothy's transition into the leadership and mentor roles, God commanded Moses to maximize Joshua's spirit of leadership. The Holy Spirit revealed Timothy's leadership characteristics to Paul and compelled Paul to help Timothy grow into a leadership role. After all, persons in servant leadership positions and mentors equip others for ministry.

Both biblical texts illuminate evidence of the transference of leadership responsibilities. The relationships developed by these characters, specifically in the Israelite community in the Old Testament and church community in the New Testament, create accountability for both the leader and the people. Community members held leaders accountable and leaders held community members accountable. Leaders and communities were accountable to one another and to God. The transfer of leadership responsibilities resulted from the trusting relationships and partnerships in ministry.

From the Old and New Testaments, a framework for the biblical foundation informs how mentorship contributes to leadership from the second seat. In the Old Testament text (Num. 27:18-21) and the New Testament text (2 Tim. 2:1-9), mentor-mentee relationships develop into preparation of the mentee to lead a community of God's people. The framework enlists the spirit-led capabilities of senior leaders to teach and train their followers. Followers, however, are not left without responsibility to use their gifts for their own elevation or to sharpen their leadership skills. Mentors take an initiative to share with mentees valuable experiences necessary for growth and instruction on effective leadership.

Both Old and New Testament texts demonstrate proper training. The senior leaders, Moses and Paul, impart their spirit and expertise into the next generation of leaders through team concepts and practices. Both of these passages also show the value

of mentorship to the postmodern generation church. Moses models a clear example of a leader who seeks to understand the heart of God in the Numbers text. Paul, in 2 Timothy, wants to help young Timothy become a new pastor of the first century church through a partnership with the church community.

In both Old and New Testament texts the transfer of leadership involved collaboration. After forty years, Moses faced the end of his leadership tenure. Prior to his death Moses consulted Yahweh for a successor to lead his people. Moses did not want his sheep to be without a shepherd. Moses kept the order among the sheep and sheltered them from the enemy. From God-inspired directives at the bush, Moses knew he must return to the God for consultation and to request a successor. God anticipated Moses' desires when Joshua was appointed as Moses' successor among the Israelites. Therefore, the narrative became an early example of succession from the second seat to senior leadership.

During the antiquity of New Testament times, a similar pattern of succession in leadership materializes in two of the greatest followers of Jesus Christ, Paul and Timothy. As Joshua had spent decades under the tutelage of Moses, Timothy similarly became an adherent to Paul's leadership. In 2 Tim. 2:1-9, Paul reminded Timothy of his former training and experiences. Timothy's progressive leadership from the second seat strengthened by his study of the scriptures affirmed his capabilities to pastor. Praying and studying along with actively participating in his own leadership development helped Timothy in his new pastorate. Paul modeled for Timothy essential leadership qualities. Whether directly or indirectly, Paul instructed Timothy on how to pastor and lead the church community.

Ministry roles in the movement of each text involve teaching and training others to carry the next group forward. The second seat position is vital to the continued growth of the community of believers. Congregations greatly benefit from associate ministers aiding senior leaders. Senior leaders who allow room for mentoring in local churches increase their own effectiveness. Mentorship involving the teaching and training of associate ministers creates lasting leader-follower relationships needed to develop capable second seat leaders in the future.

Even though second seat leaders face the challenges associated with being subordinate to the senior leader, at the same time they exert influence and give visionary direction to those who follow them. Biblical principles of leadership apply to second seat leaders as much as to senior leaders. If it is to encourage, they should encourage, and if it is to lead, they should lead diligently. In addition, they should serve and lead with a spirit of humility, sacrifice, surrender to God, and multiply their own leadership through empowering others. Paul summarized some of these qualities better in Rom. 12:8 when he wrote, "…if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully."

Old Testament Biblical Foundation

Numbers 27 expounds on leader-follower relationship between Moses and his assistant Joshua. In verse 15, the leader-follower relationship shifts as Moses makes a request to Yahweh for a successor to lead the Israelites after his death. The significance of the request takes into account Moses leading the Israelites out of Egypt and stopping short of the Promised Land. His leadership was curtailed by his own hand. The pericope,

Num. 27:18-21, shows details about the succession of leadership from Moses to Joshua prior to Moses' death. Joshua's fellowship prepared him to take the helm of leading the Israelites into the Promised Land.

Joshua's fellowship demonstrates a pattern of leadership from the second seat. Moses, the senior leader, managed the Israelite community in the wilderness. A charismatic leader, Moses also shared leadership duties and included persons as needed to complete the tasks assigned by Yahweh. He was not an autocratic leader by far and used his position to impact the choice of his successor. Joshua, Moses' successor, was chosen to replace Moses after his death yet he would not be another Moses.

Historical writings of the Pentateuch are traditionally credited to Moses. However, scholarly biblical criticisms attribute the penmanship to other sources. The five books of law were compiled by the Yahwist (J), Elohist (E), Priestly (P) and Deuteronomistic (D) sources based on the writing styles and content.[3] Numbers is comprised of Yahwist, Elohist and Priestly sources compiled after the Babylonian exilic period. "The late material comes from a writer, or group of writers of similar interest, probably from about 500-400 B.C.; that is, after a great turning point in the history of the nation, the exile to Babylon in 586 B.C., which was accompanied by the end of the monarchy and of political independence."[4] Numbers 27 is comprised of the Priestly source.

The second book of the Pentateuch begins with the historical narrative of Moses' birth and his call to fulfill his purpose in Israelite history. He acted in more than one role from Exodus to Deuteronomy. Moses performed duties as directed by Yahweh with the

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[3] D. A. Hubbard, *New Bible Dictionary*, "Pentateuch," edited by I. Howard Marshall, A. R. Millard, J. I. Packer and D. J. Wiseman (Downers Grove, IL: IVP Academic, 2007), 893-896.

[4] John Sturby, *Numbers* (London, England: Cambridge University Press, 1996), 2.

aptitude of a leader, a prophet, a judge and a military strategist on behalf of the Israelites. Lasor, Hubbard and Bush write, "Throughout the Old Testament he is regarded as the founder of Israel's religion, promulgator of the law, organizer of the tribes in work and worship, and their charismatic leader."[5]

Moses, military commander and lawgiver, delivered the Israelites from bondage in Egypt. His humble beginnings and many excuses (Exod. 4:10-16) made him an unlikely choice to lead Yahweh's people into a realm of freedom they did not appreciate for years to come. Moses was adopted by Pharaoh's daughter after being rescued by his sister. Drawn from the water, as his name suggests, Moses escaped the genocide ordered by Pharaoh (Exodus 2). The miraculous event set Moses on a path of fulfilling his divine purpose. According to the *Mercer Commentary of the Bible: Pentateuch/Torah*, "Though Moses is extricably linked both to the Exodus from Egypt and the covenant at Sinai, Moses is associated first with the Exodus. He was a party to that oppression and his rescue while a baby from the cruelty of Pharaoh prefigured his role in delivering the Hebrews."[6]

Although he became a leader of the Israelite community, Moses was not without flaws or shortcomings. He murdered an Egyptian and fled to a place of refuge in Midian to begin a new life. His impending leadership of the Israelites emerged under the guidance of Yahweh. His encounter with Yahweh at the burning bush proved to challenge Moses' competencies to hear the call of Yahweh and to follow direct

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[5] William Sanford Lasor, David Allan Hubbard, and Frederic William Bush, *Old Testament Survey: The Message, Form, and Background of the Old Testament*, 2nd edition (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1996), 64.

[6] Watson E. Mills and Richard F. Wilson, *Mercer Commentary on the Bible: Pentateuch/Torah*, Volume 1 (Macon, GA: Mercer University Press, 1998), xliv.

instructions (Exodus 3). In time, Moses faced the Pharaoh of Egypt as instructed by Yahweh and demanded the freedom of the Israelites from the oppressive rule of the Egyptian Pharaoh with his brother Aaron (Exod. 7:1-2).

Moses struggled to overcome many of the challenges of leadership. He consulted with his father-in-law Jethro to meet the demands of leading the Israelites (Exodus 18)."[7] Learning to delegate leadership responsibilities to followers improved Moses' judiciary skills in administration of the Israelite community. In addition, Walton, Matthews and Chavalas describe the responsibilities as an Israelite judge sits in a chair comparable to neighboring cultures, "This system is not unlike that found in Egypt, where Pharaoh guaranteed justice but set up a system headed by the vizier, who was the 'Prophet of Ma'at' (Ma'at is the goddess of truth and justice) and occupied the judgment chair."[8]

The backdrop of the Numbers 27 text centers on aftermath of the Exodus of Israelites from Egypt. The fourth book of the Pentateuch continues the journey of the Israelites to a land flowing with milk and honey (Exod. 4:7-8). Of significance is the way the Book of Numbers moves from census (Exodus 1) to census (Exodus 26) and through the wilderness over a period of virtually forty years, thirty-eight of which were actually in the wilderness.[9] The older generation who left Egypt during the Exodus had died out in the wilderness. They missed the opportunity to see the Promised Land. The same is true of Moses and Aaron because of their disobedience (Numb. 27:14).

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[7] Joan Comay, *Who's Who in the Old Testament in Who's Who in the Bible: Two Volumes in One* (New York, NY: Wings Books, 1993), 273.

[8] John H. Walton, Victor H. Matthews and Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament* (Downers Grove, IL: InterVarsityPress, 2000), 93.

[9] N. H. Ridderbos, "Numbers," *New Bible Dictionary*, ed. by I. Howard Marshall, A. R. Millard, J. I. Packer and D. J. Wiseman (Downers Grove, IL: IVP Academic, 2007), 836.

Primarily, the Book of Numbers, also known as "in the wilderness,"[10] may be studied in three sections.[11] Section one, chapters one through ten, covers a period of preparation for the Israelite journey to the Promised Land. Section two, chapters eleven through twenty-five, concerns the journey to the Promised Land. Section three begins with a second census in chapter twenty-six. It ends in chapter thirty-six with the Israelites exiting the wilderness and preparing to enter the Promised Land under new leadership.

Numbers 27 has two matters of relevance to the inheritance of land. The first narrative in verses 1-11 gives an account of the Zelophehad's daughters' plea for inheritance. The daughters' plea for Moses to appeal to Yahweh sought to protect their rights to an inheritance because their father died with no sons. Customarily, inheritance went to the oldest living son. Moses pled their case and Yahweh agreed the daughters were within their rights to inherit their father's land.

Ironically, later in the 27th chapter Moses faces his own loss with regards to the Promised Land. In Numb. 27:12 Yahweh summons Moses to "a mountain in the Abarim range." By this time his brother Aaron had died. Yahweh reminded Moses, "...for when the community rebelled at the waters of in the Desert of Zin," both he and Aaron disobeyed Yahweh (Numb. 27:14). As a result, neither Moses nor Aaron would enter the Promised Land Yahweh gave to Israelites. Since Moses would also die before the Israelites entered the Promised Land, there Moses made an appeal to Yahweh for his replacement "so the Lord's people will not be like sheep without a shepherd."[12]

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[10] Mills and Wilson, *Mercer Commentary*, 146.

[11] David P. Wright, *The New Oxford Annotated Bible: New Revised Standard Version*, ed. by Michael D. Coogan (Oxford, England: Oxford University Press, 2001), 184.

[12] Numbers 27:17, *New International Version*.

Livingston writes, "One wonders if the studious avoidance of mention of Moses son is not the result of Moses son is not the result of Moses denial of the right of hereditary rule."[13]

Yahweh answered Moses' petition for a replacement. Yahweh chose Joshua, the son of Nun, to replace Moses (Numb. 27:18). Not much is known about Joshua besides his being an Ephraimite and his name was formerly Hosea (Numb. 3:18). "At the Exodus Joshua was a young man (Exod. 33:11). Moses chose him as a personal assistant, and gave him command of a detachment from the as yet unorganized tribes to repel the raiding Amakites (Exod. 17)."[14] Joshua seemingly had gained favor with Yahweh while serving as an assistant.

In Numb. 27:18, Yahweh commanded Moses to "Take Joshua, Son of Nun, a man in whom is the spirit."[15] The same God who endowed Moses with leadership capabilities to manage the first generation Israelite community journeying through the wilderness, endowed Joshua with the charisma to lead the new generation of Israelites to the Promised Land. A faithful assistant, full of the spirit of Yahweh his creator, Joshua met the criteria to become the next leader of the new generation of Israelite community.

Leading from the second seat, Joshua was equipped to perform while closely following Moses. Only people chosen by Yahweh could assume roles such as Joshua filled. "As Moses' chosen successor, Joshua's qualifications for this position are based on the authority of God with which he has been endowed. He has shown this trait in military

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[13] G. Herbert Livingston, *The Pentateuch in its Cultural Environment* (Grand Rapids, MI: Baker Books, 1971), 171.

[14] J.P.U. Lilley, "Joshua," in *New Bible Dictionary*, edited by I. Howard Marshall, A. R. Millard, J. I. Packer and D. J. Wiseman (Downers Grove, IL: IVP Academic, 2007), 612.

[15] Numbers 27:18, *New International Version*.

campaigns (Exod. 17:9-13) as well as in his courage in standing up to the people and the elders."[16] Joshua, although qualified to lead alongside Moses from the second seat and to succeed him upon Moses' death, was not a second Moses.[17] More than one scholarly commentary explicitly states Joshua was not a clone of Moses.[18] Joshua instead would become new generation leader.

Yahweh instructed Moses to "lay your hand on him [Joshua]"[19] symbolized his transferring authority to lead the Israelites. The act of laying a hand or hands on another person signifies a transfer of blessing. By contrast, Aaron laid both hands on a goat in Lev. 16:21, transferring the sins of the people onto the scapegoat. In Numb. 27:23, Moses "...laid hands on him [Joshua] and commissioned him [Joshua]" as indicated in Deut. 34:9. "The mantle now passes to Joshua because *Moses had laid his hands on him.* The mark of a great leader is to be able to train those who are left behind to build on the work that has been done."[20]

The laying on of hand(s) by Moses is significant because Moses imparted "some of his authority."[21] Standing before Eleazar, Aaron's son, and the community Moses invested just a portion of his "majesty" in Joshua. According to *The Anchor Bible*, "In the case of Joshua succession, the laying on of hands was the method of transferring hod "majesty" from one leader to another. Eleazar's fitness to succeed his father is conceived

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[16] Walton, Matthews and Chavalas, *The IVP Bible Background Commentary*, 164.

[17] Dennis T. Olson, *HarperCollins Bible Commentary*, Revised Edition, edited by James L. Mays (New York, NY: Harper One, 1988), 184.

[18] Mills and Wilson, *Mercer Commentary*, 177.

[19] Numbers 27:18, *New International Version.*

[20] Olson, *HarperCollins Bible Commentary*, 225.

[21] Numbers 27:20, *New International Version.*

as primarily hereditary; he shared in the election of the priestly line. Joshua's fitness is expressed as ruah 'spirit' a charismatic quality that is divinely endowed."[22] Telushkins writes, "Moses does as God had commanded, publicly laying his hands on Joshua's head so as to transmit his authority to his successor Semikba, the Hebrew term for laying on of hands is to this day the term for rabbinical ordination."[23]

The shared responsibility in leadership and community involvement is demonstrated in Numb. 27:19 when Yahweh instructs Moses to "have him [Joshua] stand before Eleazar the priest and the entire assembly and commission him [Joshua] in their presence."[24] Pleins writes, "The text emphasizes that this conferral of 'royal' prophetic authority to Joshua was done in the presence of Eleazar, who was the one to intercede to YHWH on Joshua behalf."[25] The royal reference is synonymous with the inference about the Israelite community need for a shepherd in Numb. 27:17.

Cole describes the commissioning of Joshua in the presence of the community as, "The conferring of command was accomplished by the laying on of the right hands symbol of power and authority, in the people's presence and under supervision of Eleazar the high priest who was also Moses nephew. A portion of Moses authority was bestowed

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[22] Baruch A. Levine, *The Anchor Bible: Numbers 21-36* (New York, NY: Doubleday, 2000), 352-53.

[23] Telushkin, *Biblical Literacy*, 146.

[24] Numbers 27:19, *New International Version.*

[25] T. David Pleins, *The Social Vision of the Hebrew Bible* (Louisville, KY: Westminster John Knox Press, 2001), 135.

immediately so that the transition would be smooth, and the obedient consent of the people would be harmonious."[26]

Eleazar became an instrument of Yahweh's plan to fill the leadership position before Moses died. Eleazar had replaced Aaron as high priest after he died (Numb. 20:22-29), but in contrast Moses' replacement was not related to him. The importance of the priestly role in appointing Joshua leader of the Israelite community continued Aaron's Levite priesthood ministry to the community. "The strong role of the priests in the community, whether traveling or settled, is evident in the stories of Aaron and his sons (2:1; 3:1-4), especially the high priest Eleazar, who looms large in the account of Joshua's commissioning (27:17-23)."[27]

Eleazar's role as priest proves to be necessary for Joshua's helm of leadership. Joshua needed Eleazar because he was not fully endowed with the authority Moses held. Whereas Moses was able to speak to Yahweh face to face, Joshua had not been given the same capability in administration. Joshua received guidance through Eleazar and his use of the Urim and thummim (Numb. 27:21). According to Telushskin:

> In elaborate detail, the Torah describes the "breastplate of judgment" to be worn by Aaron the first high priest. It is composed of gold, blue, purple, and crimson yarn, and the twelve different stones were mounted on the garment, corresponding to Israelites' tribes. Inside the 'breastplate of judgement' perhaps in the pouch Aaron was to place the Urim, Thummim over his heart. Thus Aaron shall carry the instruments of decision for the Israelites over his heart at all times (Exodus 28-30).[28]

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[26] R. Dennis Cole, *The New American Commentary* (Nashville, TN: Broadman & Holman Publishers 2000), 469.

[27] Lasor, Hubbard and Bush, *Old Testament Survey*, 108.

[28] Telushskin, *Biblical Literacy, 119*.

Other sources imply the Urim refers to casting lots.[29] Resembling something like a dice, King and Stager write, "The priests may have used this device for predicting the future."[30]

The community had previously shared in the leadership with Moses. In Numb. 11:16-17, seventy elders helped Moses bear the load of leading the Israelite community. According to *The New Interpreters Study Bible,* "God announces a power-sharing program whereby Moses will share his leadership with 70 elders (vv. 16-17), and then God implements this program (vv. 24-30)."[31] The community effort is reminiscent of a partnership in ministry where the leader designates associates to perform tasks like Moses did in Exodus 18 by the advisement of Jethro. The load of ministry may be relieved when leadership is shared.

The community and Eleazar came together with the Moses-Joshua pair to perform the necessary function of witnessing the rise of a new leader who had been in their midst for some time. Joshua had not just begun serving the people or Moses for that matter. He had been a faithful assistant and not without reward. His labor paid off for him where the community was concerned. Because the community witnessed his faithfulness and participated in his elevation, the new generation may have been more willing to follow Joshua's lead without the rebellion their former generation subjected Moses to on many occasions.

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[29] Dennis T. Olson, *Interpretation of Bible Commentary for Teaching and Preaching: Numbers* (Louisville, KY: Westminster John Knox Press, 1996), 169.

[30] Philip J. King and Lawrence E. Stager, *Life in Biblical Israel* (Louisville, KY: Westminster John Knox Press, 2001), 10.

[31] Dennis T. Olson, *The New Interpreter's Study Bible: New Revised Standard Edition* (Nashville, TN: Abingdon Press, 2003), 207.

Moses' leadership provides a model for generations to come. Even though Moses was not able to enter the Promised Land, in the narratives of the Pentateuch his leadership motivated the new generation of Israelites to help Joshua achieve what God had assigned them to do. The model of leadership may inform modern senior leaders about how to mentor their assistants. Wiersbe writes, "One of the responsibilities of the Christian leaders is to see to it that the next generation is equipped to carry the work of (2 Tim 2.2). Each local church is just one generation short of extinction, and unless we teach and train new leader, we jeopardize the future of our home, churches, and nation."[32]

The choice of Joshua to succeed Moses involved the spirit of God. The spirit equips leaders for service and guides followers in the development of charisma to lead. The New Testament apostles sought the guidance of the spirit of God in their functions and choices of leaders. Comparing the apostles with Moses' concern for the people Naylor writes, "The same concern occupied the apostles when they chose someone to take Judas Iscariot's place (Acts 1:24)...Joshua is identified as a man *in whom is the Spirit* (18). Israel's leaders could only lead by God's Spirit (see 11:25; 1 Sa. 16:1-13; Acts 20:28). The symbolic act used to set Joshua aside was the laying on of hands."[33]

The writings of the New Testament support the model of leadership exemplified by Moses. Paul especially leads by example and also encourages his followers to learn to lead. Using his experiences, Paul prepares his followers like Timothy to perform in the capacity of leader. Paul also helps the follower to uncover skills and gifts they possess as

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[32] Warren Wiersbe, *Be Counted (Numbers): Living a Life That Counts for God* (Ontario, Canada: Victor Books, 1999), 158.

[33] Peter John Naylor, *New Bible Commentary*, edited by G. J. Wenham, J.A. Motyer, D.A. Carson and R. T. France (Downers Grove, IL: IVP Academic, 2007), 192.

a good mentor does. In 2 Timothy 2, Paul guides the younger Timothy into pastoral leadership.

While not all associates who lead from the second seat have been called to pastor, biblical foundations serve as a tool for postmodern leaders to equip their followers. The gifts and skills of followers in the postmodern church can be identified and sharpened by the senior leaders. When the senior leaders take time to teach and train their followers, all benefit from the selfless acts to build up the church body. Senior leaders are not cloning themselves, but rather teaching their followers how to lead in their stead. The efforts of the senior leaders develop future leaders who will in turn teach others to lead. In the Numbers text, Moses and Joshua's leader-follower relationship models how successful senior leaders may pay it forward to develop spirit-led leaders for a new generation of church communities.

New Testament Biblical Foundation

2 Timothy 2:1-9 demonstrates a leader-follower relationship between Paul and Timothy where the leader supports, encourages, and motivates the follower. Such a relationship requires that experiential rules, standards and expectations of both leader and follower be in alignment. Therefore, this New Testament exegesis emphasizes while a follower must coordinate his or her goals with those of the leader. Becoming an effective follower requires encouragement from the leader, and alignment of the leader's experiences, standards and expectations with those of the follower.

This pericope consists of a context of ministry where effective leaders, with a spirit of servant leadership, pass the mantle of leadership onto followers whom they have

mentored, trained, and "nourished on the truths of the faith and of the good teaching that [they] have followed."[34] A successful transfer of the leadership role from a leader to a follower requires the leader to continuously enrich the leader-follower relationship with aesthetic qualities including, but not limited to, trust, encouragement, motivation, credibility, commitment and honest consideration of the follower's best interests.[35] The follower then injects harmony into the relationship by displaying a spirit of oneness in mission and vision, reliability, and faithfulness in service.[36]

In 2 Tim. 2:2, Paul urges Timothy to preserve a leader-follower relationship. Aligning his leadership skills with those of his followers by entrusting the things he heard Paul say "in the presence of many witnesses" to "reliable people who will also be qualified to teach others."[37] Throughout the first eight verses of 2 Timothy 2, Paul encourages Timothy to be strong (2:1), take a share in Paul's experiences (2:2-3), set higher standards and expectations (2:4-6), and reflect on Paul's teachings while relying on wisdom from God (2:7-8).

A follower of Jesus Christ, and Paul's son in Christ, Timothy never ceased to be an effective leader of in the Ephesian church, an effective follower of Jesus Christ, and a devoted student of Paul's teachings. At the same time, Paul typically ensured his experiences were in alignment with Timothy's, or at least, Timothy learns from Paul's

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[34] 1 Timothy 4:6, *New International Version*.

[35] Wendelin M. Kuepers, "Trans-+-form": Leader- and Followership as an Embodied, Emotional and Aesthetic Practice for Creative Transformation in Organisations, *Leadership & Organization Development Journal*, 32, no. 1 (2011): 20-40.

[36] Absael Antelo, Evgenia V. Prilipko, and Margaret Sheridan-Pereira, "Assessing effective attributes of followers in a leadership process," *Contemporary Issues in Education Research* 3, no. 10 (October 2010): 1-12.

[37] 2 Timothy 2:2, *New International Version*.

endurance in hardships. Henceforth, 2 Tim. 2:1-8 fulfills an exhortative function as Paul encourages Timothy to be strong, exhorts him to endure hardships, and outlines areas and examples of endurance (2:7-8). Having experienced abandonment by his followers in the province of Asia, "including Phygelus and Hermogenes," Paul chose the more emphatic style of direct exhortation to convey his message to Timothy and the other followers in Ephesus.

The exhortative communication style Paul uses in this second letter to Timothy adds nourishment to the leader-follower relationship between the Apostle Paul and his mentee, Timothy, a young pastor in the Ephesian church. In order to appeal to Timothy's sense of followership and to guarantee the continuation of the Pauline mission, Paul uses five imperatives to demonstrate oneness in mission and vision.[38] Paul urges Timothy to: "be strong in the grace of Christ" (2:1); "entrust [what he has learned] to reliable people" or "commit [what he has learned] to faithful men" (2:2); "join with [him] in suffering" or " endure hardship" (2:3); "reflect on what [he, Paul, is] saying" or "consider what [he, Paul] say[s]"(2:7), and "remember Jesus Christ" (2:8). Contextually, these five imperatives lay the foundation for alignment of purpose, experience, standards and expectations between Paul the leader, and Timothy the follower.

The historical setting of Paul's Second Letter to Timothy provides the context within which Paul wrote 2:1-8. The discourse in 2 Tim. 4:6-8 alludes to the conditions under which Paul wrote the second epistle to his mentee, Timothy. In 2 Tim. 4:6, Paul describes his life as "being poured out like a drink offering, and the time of [his]

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[38] Thomas L. Constable, "Dr. Constable's Expository (Bible Study) Notes," Vers. 2015 Edition. *Notes on 2 Timothy*, 2015. Accessed March 14, 2015. http://www.soniclight.com/constable/notes/pdf/2timothy.pdf

departure is near." In verses 8-9 of 2 Timothy 2, Paul makes his situation, condition and state of confinement more apparent when he writes, "This is my gospel, for which I am suffering even to the point of being chained like a criminal." These two melancholic depictions of Paul's prevailing condition indicate that he wrote this Second Letter to Timothy during the time of his imprisonment, close to his death. Since historians believe that the execution of Paul took place under the reign of Nero in the summer of 68 AD, chronological estimates of Paul's ministry along the Mediterranean Sea place the writing of his Second Letter to Timothy around the fall or winter of 67 AD.[39]

A close reading of 1 Tim. 3:14 indicates Paul hoped to visit Timothy within a short period of time. After receiving Paul's first letter to him, Timothy continued to stay in Ephesus for some time. 2 Tim. 2:16-18 supports the idea Timothy remained in Ephesus when he received the second epistle from Paul. Paul commends "the household of Onesiphorus [a believer or an elder in Ephesus]" for his loyalty to the Pauline mission, and further mentions how Onesiphorus searched for him in Rome and how Onesiphorus, helped Paul. This contextual view of the locus of Paul's ministry, Onesiphorus' services to Paul in both Rome and Ephesus, in addition to Timothy's pastoral duties in Ephesus, confirms Timothy's location at Ephesus when he received Paul's second letter.

Unlike the general epistles, Paul did not originally intend to write his second letter to Timothy to a broader audience. Even though beneficial for the entire church at large, Paul wrote this epistle straight from his heart as a leader and mentor of his faithful follower and mentee. Through aligning his experiences, ministry expectations and pastoral standards, Paul wanted to exhort and encourage Timothy to coordinate his

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[39] *The King James Study Bible* (Nashville, TN: Thomas Nelson Inc., 1988), 1896.

actions and goals with his. The underlying reason for this experiential and ministerial alignment may signify Timothy's preparation for transition from a primary followership to leadership during turbulent times in the Pauline mission.

When Timothy received the second epistle from Paul, the aftermath of the burning of Rome threatened Christian survival in the Roman Empire, a major historical event during the reign of Emperor Nero. In one of his final works, *The Annals of Imperial Rome*, Roman historian Tacitus describes "the most terrible and destructive fire which Rome had ever experienced."[40] From a historical and chronological standpoint, Rome burned down in the month of July of the year 64 AD, roughly four years before the death of Emperor Nero.[41]

Amid accusations of giving orders to torch the city of Rome, Emperor Nero searched for a scapegoat upon which to deflect allegations. The lot fell on a minor sect of Christians whose beliefs threatened the self-proclaimed divinity of Roman emperors. Nero cast the blame on the Christian subjects of the Roman Empire. Constable points out in his notes on 2 Timothy, in those days "it [became] dangerous to be a Christian" or to even "have contact with Christian leaders of the church such as Paul."[42] Amidst the hostile environment insecurity and fear challenged Timothy's sense of followership.

The spirit of fear and timidity overwhelmed many believers who attempted to assume a low profile in their public ministries. The temptation to refrain from functioning in public ministry and public proclamation of the Gospel of grace nearly consumed Timothy. Within this setting Paul wrote his Second Letter to Timothy reminding him of

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[40] Tacitus, *The Annals of Imperial Rome.*

[41] Constable, *Notes on 2 Timothy*, 2015.

[42] Constable, 2015.

the "grace that is in Christ" (2:2), encouraging Timothy to remain strong and faithful in his followership of both Jesus Christ and Paul, his father in Christ. Paul, Timothy's leader and mentor, encouraged him to endure hardships like he did while in prison. Paul's situational style of mentoring and encouragement rendered to Timothy in these turbulent times shows how followership requires a sharing of experiences, standards, and expectations, between the leader and the follower.

Paul uses imagery from familiar daily occupations to illustrate the characteristics of a leader-follower relationship necessary for effective service and public ministry.[43] The teacher instructs and encourages his or her students (2:1-2). The soldier aligns his experiences with his commander's as they both endure similar hardships in battle (2:3-4). The athlete aligns his or her performance standards with those of his or her coach (2:5), and the farmer aligns his or her expectations with what God provides (2:6).

Becoming an effective and faithful follower of any leader requires the leader encourage to his or her followers to serve. In addition to qualifying followers for service, ideally the leader understands their needs, instructing them, and praying for them. A prelude to the encouragement and exhortative words Paul wrote to Timothy, Paul first presents models of disloyalty in 2 Tim. 1:15 occurring in the behaviors and conduct of "everyone in the province of Asia, including Phygelus and Hermogenes." To the contrary, Paul presents models of loyalty in 2 Tim. 1:16-18 with regards to Onesiphorus and his entire household. Thereafter, Paul begins to encourage Timothy by singling him out using an emphatically repeated personal pronoun "You then" in the NIV and "You

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[43] Thomas D. Lea and Hayne P. Griffin, Jr. *1, 2 Timothy, Titus: An Exegetical and Theological Exposition of Holy Scripture* (Nashville, TN: B&H Publishing Group, 1992), 75.

therefore" in the NKJV.[44] Paul's next words reflect the source of his strength: "be strong in the grace that is in Christ Jesus" (2:1). After all, Timothy could achieve faithful followership only through the grace available through faith in Jesus Christ.

In a sense, Paul encourages Timothy to emulate the followership pattern modeled by Onesiphorus in 2 Tim. 1:8, which contrast the failed followership of the Asians who had succumbed to fear and deserted Paul. The sequential order of Onesiphorus and his encouraging words to Timothy, demonstrates through his leader-follower relationship with both Onesiphorus and Timothy Paul identified attributes of a loyal follower in Onesiphorus. Subsequently, through encouragement and fatherly teaching, Timothy imitates the service and ministry pattern Onesiphorus exemplifies. Timothy becomes a leading follower with the ability to equip others and multiply his leadership by sharing knowledge, authority, and responsibility.

In order to align their experiences with those of their followers, aesthetically refined leaders engage their followers with qualities characterized by "individualized consideration", "idealized influence," "intellectual stimulation" and direct personal "inspiration and motivation".[45] The text in 2 Tim. 2:1-8, demonstrates how Paul employs the four characteristics of the leader-follower relationship to exert his leadership, mentorship and pastoral guidance of Timothy. Through this style of refined leadership, Paul seeks to gain Timothy's goodwill.

In 2 Tim. 2:7, Paul displays individualized consideration by urging Timothy to "Reflect on what I [Paul] am saying, for the Lord will give you [Timothy] insight into all

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[44] Lea and Griffin, *1, 2 Timothy, Titus*, 79.

[45] Kuepers, *Leadership & Organization Development Journal*, 20-40.

this."[46] Here, Paul's characteristic appeal for a renewed and transformed follower of Jesus Christ shines through as he alludes to his concern about Timothy's spiritual welfare, foundational understanding of the gospel, and personal enrichment through godly wisdom.

According to Hallinger, alignment of knowledge, experiences, values and beliefs is instrumental to fostering an effective and harmonious leader-follower relationship. The ideal relationship leads to a consequential transition of leadership responsibilities, authority and power from the leader to the follower.[47] This was the conceptual basis of the leader-follower dimension in Matthew 20:20-23. Here Jesus points out the underlying spiritual ignorance of the mother of Zebedee's sons saying, "You don't know what you are asking, Can you drink the cup I am going to drink? You will indeed drink from my cup, but to sit at my right or left is not for him to grant. These places belong to those for whom they have been prepared by my Father."

Matt. 20:20-23 depicts a contextual leader-follower dimension that provides a basis for delineating some aspects of the leader-follower relationship which Paul and Timothy in 2 Tim. 2:1-9. In Matthew 20:20-23, it behooved the sons of Zebedee to align their experiences with Jesus Christ, their leader. Ultimately, they partook of his suffering, and acquired knowledge of the Father in heaven before they could consider themselves worthy of the mantle of leadership. Comparatively, 2:2-3 allude to Paul's foundational comprehension of this concept when he urges Timothy to share in his (Paul's) suffering

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[46] 2 Timothy 2:7, *New International Version.*

[47] Philip Hallinger, "Leadership for learning: lessons from 40 years of empirical research," *Journal of Educational Administration* 49, no. 2 (2011): 125-141.

(2:3); share the knowledge he has publicly acquired in front of many witnesses, and reflect on what he learned about God, and the gospel which Paul preached (2:7-8). In 2:2 Paul specifically appeals to the pastor and teacher in Timothy when he urges him to share the knowledge imparted to Timothy: "And the things you have heard me say in the presence of many witnesses, entrust to reliable people who will also be qualified to teach others."

Becoming an effective follower requires alignment of the leader's and follower's ethical and moral standards, especially when viewed through the lenses of loyalty and faithfulness. In his Sermon on the Mount, Jesus laid down the Christian ethical and moral foundation for loyalty and faithfulness when He states, "No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve God and money."[48]

In order to illustrate his ministerial standards of service and followership to Timothy, Paul gleans from Jesus' dichotomous exposition of faithfulness and loyalty in service when he urges Timothy to stay the course. Like a soldier, Timothy should remain loyal to Paul, his "commanding soldier" (2:4), and his mission, while remaining free from entanglement, enticement, and any other distractions. To reinforce the idea of aligning ethical and moral standards in service and maintaining loyalty, Paul appeals to Timothy's sense of focus on receiving the crown of righteousness when he writes in verse 5, "... anyone who competes as an athlete does not receive the victor's crown except by competing according to the rules." Henceforth, alignment of Paul's standards of ministry

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[48] Matthew 6:24, *New International Version.*

with Timothy's is crucial for passing the mantle of ministry to Timothy, for the continuation of the Pauline mission through Timothy's leading followership.

A close read of 2 Tim. 2:2 reveals Paul's expectations aligns with his leader Jesus Christ. In Matt. 28:19-20, Jesus commissions His followers to "… go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. As surely I am with you always, to the very end of the age." In that same spirit of fulfilling Jesus's great commission, Paul, Lea and Griffin write, "demanded Timothy's active involvement in the training of a future generation of Christian servants."[49]

In 2 Tim. 2:2, Paul wrote to Timothy that, "And the things you [Timothy] have heard me [Paul] say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others." Paul indicates here in order for Timothy to prove himself a worthy follower of the Pauline leadership and mission, he should not only share Paul's experience of enduring hardships and uphold Paul's standards of service. Timothy is also expected to make disciples of Christ. Timothy's responsibilities include teaching new followers of Christ and training them to become mature Christians and teachers of the word. Through the disciples, Timothy multiplies his leadership.

While executing his duties as a follower of Christ, a subject of Paul's pastoral leadership, and a disciple maker, Timothy has to keep on drawing his strength and power from God. Paul urged Timothy to "be strong" in the grace available to him through Jesus Christ. The link of leader-follower relationship becomes apparent in this context, Jesus chooses Paul as an Apostle to the gentiles. Paul becomes a faithful and effective follower

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[49] Lea and Griffin, *1, 2 Timothy, Titus*, 200.

of Christ. In 2 Tim. 2:10 Paul writes that, "Therefore I endure everything for the sake of the elect the elect, that they too may obtain the salvation that is in Christ Jesus with eternal glory." This demonstrates that Paul lives a life of commitment to fulfilling Jesus' expectations, even to the point of persecution, imprisonment and death. Therefore, in an effort to help Timothy become an effective follower, Paul does not only lay the same expectations on him, but also mentors him, encourages him, and supports him in his quest for ministry. That is how Christian leaders should coordinate their expectations with followers in order to generate transforming effects in public ministry.

Conclusion

The exegetical analysis presented in this paper demonstrates how church leaders can develop and mentor effective followership. Moses-Joshua and Paul-Timothy exemplify effective mentor-mentee relationships. This background helps the reader understand, in both Christian and secular contexts, follower as a relative role that people can assume at various times, especially in a collaborative leadership process. Church leaders do well to embrace this concept. In a Christian organization, like a church or a charitable ministry, members are both followers and leaders at the same time. Members follow Christ as the head of the church and are subject to the pastoral authority, while at the same time, they are leaders in their own areas of service.

Moses, after praying to God, set young Joshua apart as the community's leader going forward. The charge must be done in the sight of his peers and those persons, Zelophehad's daughters, who wanted power in the community. At the word of the priest, Eleazar, those in conflict would become calm and move on in the journey of arriving at

the Promised Land Canaan. Joshua had already become Moses' assistant earlier in the Pentateuch, later in the Book of Numbers Joshua began to lead with more authority in preparation of Moses' death.

Since servant leadership is the most effective leadership style in a Christian setting, as demonstrated by Jesus in Lk 14:7-11, transformation through shared experiences, standards and expectations becomes the key. In order to foster healthy followership in churches and other Christian organizations, the leadership environment should allow the members to move fluidly between the roles of follower and leader. Leaders should seek to emulate the example of Paul and prepare their followers to take up leadership roles, while at the same time, followers should emulate Timothy's example of faithfulness, loyalty and commitment to the overall mission.

There is often a tendency in strongly traditional Christian churches to think members always adhere strictly to pastoral leadership and a pastor strictly answers to the board. However, the main characters of 2 Tim. 2:1-9, Paul and Timothy demonstrate in a leadership process there cannot be leaders without followers. Timothy was a rising leader in the Ephesian church, while at the same time a dedicated mentee and follower of Paul in mission and Jesus Christ in vision. An argument rises for the existence of a leadership and followership continuum along which the leader-follower relationship constantly moves in a back and forth motion.

Paul emphatically pleads with Timothy to share in his experiences. Timothy seems to rely on Paul's teaching, guidance and counsel. Paul's ministry, and Timothy's loyalty to him, exemplify a need for pastors to teach members across all levels of service

how to become better leaders and better followers. This in turn creates a pool of people within the church who have the capacity to influence, lead and persuade others to serve.

Ideally, senior pastors are prepared for church leadership through consistent cultivation as an associate minister. Training and mentorship made available in the church setting and beyond influence how associate ministers advance. The biblical examples of leadership succession presented in this biblical foundation provide a model for various pastors of African American churches to train their mentees for effective leadership.

Chapter Two examines Old and New Testament leaders and the transference of leadership to continue the growth of prospective congregations. In order for churches to grow, God's instruction to guide future leaders remains the focal point of church growth. In Chapter three, historical figures in the Church Growth Movement utilize concepts of mentorship and transformational leadership to increase congregation size, fellowship and followship.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

In response to the decline of church growth first observed in the 1960s, four movements developed and influenced churches in North America. The church renewal, the church growth, the emerging church, and the missional movements flourished as a result of the decline.[1] Why do some churches grow and others do not? This question sparked the movement in 1955.[2] Church growth remains an issue among many pastors, church staff, ministers, and other non-ordained church members. Pastors work tirelessly, going to great lengths to see their churches grow. Many Christian communities obsess over growing churches in vast membership numbers. On the contrary, congregational members generally do not know the history, fundamentals, beliefs and principles involved in church growth.

With regards to the development of the movements in history, an exploration of the church growth movement answers to the following questions: 1) What initiates the

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[1] Gary McIntosh, "Church Movements of the Last Fifty Years in the USA: Four Major Church Movements," Accessed April 20, 2016. http://www.churchgrowthnetwork.com/freebies2/2015/3/13/church-movements-of-the-last-fifty-years-in-the-usa.

[2] Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville, TN: B&H Publishing Group, 1993), 150.

need for a movement? 2) What is transformational leadership? 3) What is mentoring? And 4) what is the impact of transformational leadership and mentoring on a movement?

This foundational document focuses on transformative leadership and mentoring and how each term impacts the modern church growth movement. In addition, understanding the various facets of mentorship as it relates to transformational leadership within the context of the DMin project will be explored.

The rise of the modern church growth movement has been one of the major developments of the twentieth century church. A review of literature in the area of religious movements reveal the following implications: 1) a movement, as the name infers, is continuously changing; 2) new movements arise quickly in today's changing and fast paced society; 3) movements tend to have a lifespan of about fifteen to twenty years before giving way to another movement, and 4) each movement seeks to balance perceived mistakes in previous movements. Church growth concerns disciple-making, not merely number counting. Many churches today find their attention and quest being drawn away from the Gospel. In the process of trying to placate everyone, many churches find themselves dying instead of growing. Founded on God's word, church growth integrates both behavioral and social sciences to help determine how churches grow.[3]

The Church Growth Movement

Rainer defines church growth as a discipline which seeks to understand, through biblical, sociological, historical and behavioral study, why churches grow or decline. When disciples are added and are evidenced by responsible church membership, church

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[3] Rainer, *The Book of Church Growth*, 187-200.

growth takes place.[4] Studies in church growth, as it relates to missiology, investigate the nature, expansion, planting, development, health, and function of Christian churches in relation to the fulfillment to make disciples of all nations. According to Rainer, the church growth movement includes all the resources of people, institutions, and publications dedicated to clarifying the concepts and practicing the principles of church growth beginning with the work of Donald McGavran.[5]

The work of the church hinges on seeking the lost and communicating the good news to all nations. Therefore, evangelism and church growth are closely related as evangelicals seek to spread the gospel to unbelievers while seeking conversion in the process. Evangelicals hope to witness the repentance of the converts to God and for them to enter into fellowship with the church. Results may or may not lead to church growth, yet people tend to join churches where they experience a conversion. Effects of evangelism on the church body life are foundational to the church growth movement. McGavran was commonly regarded as the key figure and founding father of this movement.

Born December 15, 1897 in India and raised as the son of missionaries, McGavran became a third-generation missiologist of the Christian Church (Disciples of Christ). He received his higher education in the United States. By 1923 he had earned three degrees and returned to the United States to earn a Doctor of Philosophy from

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[4] Rainer, 212-221.

[5] Rainer, 217.

Columbia University in 1936. After he returned to India upon carrying out twelve years of mission service, McGavran began to inquire about the growth of churches.[6]

McGavran's first career in India was as an educator, field executive, evangelist, church planter, and researcher. With regards to evangelism, a major concern of missions influenced Donald McGavran's approach to his calling in India. His wife took over the responsibility of the mission so he could isolate himself to write the founding book, *The Bridges of God*, in 1955 while on the mission field. His understanding of mission eventually influenced the church growth movement.[7]

After serving on the mission fields in India for thirty-one years, McGavran spent the next eleven years researching the growth and decline of churches around the world. He became the founding dean at the School of World Mission at Fuller Theological Seminary in 1965. McGavran's ideas for mission policy, strategy, and practice deepened while he served as dean at Fuller. The publication of *Understanding Church Growth* established McGavran as a premier foreign mission policymaker. McGavran's understanding of what mission means greatly influenced him and, ultimately, influenced the church growth movement.

The church growth movement began as a desire to see souls won to Christ in addition to multiplying churches. From the perspective of both a missionary and an academic, McGavran attempted to figure out why churches in certain parts of India grew while others did not. McGavran applied the social scientific methodology of his time to understand church growth. Using this approach, McGavran attempted to answer four

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[6] Grant McClung, "From Bridges (McGavran 1955) to Waves (Wagner 1983): Pentecostals and the Church Growth Movement," *Pneuma: The Journal of the Society for Pentecostal Studies* 7, no. 1 (1985): 5-18.

[7] Rainer, *The Book of Church Growth*, 416-428.

major questions: 1) what are the causes of church growth? 2) What are the barriers to church growth? 3) What are the factors that can make the Christian faith a movement among some populations? And 4) what principles of church growth are reproducible?[8]

The underlying message of the church growth movement challenges churches to move forward enthusiastically for the glory of God. When enthusiasm reigns in church leadership and permeates throughout laity, churches are more apt to experience growth. The challenge can be undertaken in virtually any venue. For instance, McGavran directed most of his attention to church growth in Third World nations and areas outside of the United States. It took nearly a decade before church leadership recognized a formation of church growth in America.[9]

The initial propositions form the core principles of the church growth movement. Of significance are: 1) God wants his lost children found and enfolded into the life-giving nature of Jesus; 2) The church needs to discover the facts of church growth and research the causes and barriers to church growth, and 3) The church needs to develop specific plans based on the discovered facts, set goals and develop strategies to win people to Christ and to plant new churches. Church growth occurs through practical plans.[10] While evangelism to convert the lost is of vital interest, new Christians who become responsible faithful disciples is at the center of church growth. Research by any means not considered unbiblical, such as demographic studies or community surveys, can be useful tools to understanding how churches are growing or not growing.

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[8] Soong-Chan Rah, *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity* (Downers Grove, IL: Intervarsity Press, 2009), 94.

[9] Rainer, *The Book of Church Growth*, 516.

[10] Rah, *The Next Evangelicalism*, 95.

The growth of Christian churches may be comprehended as faithfulness to God. God desires it. Christians are sent out to seek and save the lost. Church growth involves humane action; the strong bearing the burdens of the weak and introducing hungry souls to the bread of life. Faithfulness in folding and feeding humankind contributes to lasting church expansion. When faithful laborers follow our Lord's instructions, wandering sheep tend to seek a flock. When shepherds feed and nurture a flock of sheep, churches multiply. Churches stop growing when men and women who have made costly judgments for Christ drift back into the world without faithful support. The extension of the church is pleasing to God. Therefore, God's obedient servants seek church growth. Church growth equates faithfulness.[11]

From its inception, the church growth movement focused on discovering the facts about church growth and decline through research. Social and demographic research tools were used to discover the receptive segments of society in order to move forward. Three of the most influential mega church pastors impacted by the work of Donald McGavran are Rick Warren, pastor the Saddleback Community Church and author of the widely known *Purpose Driven* books, C. Peter Wagner, founding member of Lausanne Community on World Evangelization and the recently deceased Robert Schuller. C. Peter Wagner is still recognized as the leading spokesperson for the church growth movement today.

Leadership comprises one of the most important subjects in the study of organizations. Every human being has experienced the leadership of others. Leaders make decisions within organizations and cause others to support and implement these

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[11] Donald A. McGavran, *Understanding Church Growth*, 3rd edition, revised by C. Peter Wagner (Grand Rapids, MI: Eerdmans, 1990), 6.

decisions. In an effort to obtain collaboration among its members, leadership often seeks to develop a common understanding of its followers to change their way of thinking. Effective leadership can have positive results on the growth and effectiveness of the organization.

A good leader provides vision and guidance in the daily operations of a church. Most congregants look to the leader to produce positive outcomes for the church. Historically, the pastor, often a delegator, and all who serve under him or her follow his or her chosen style of leadership. No two leaders are exactly alike. The unique individuals each adopt and possess distinct leadership styles. Variations in leadership styles stem from numerous personal factors. Matters of how a leader leads also depend on situations in which leader-follower relationships flourish or diminish in strength. Strong leader-follower relationships have potential to aid church growth.

Leadership in The Church

Leadership does not exist without followers. Good leaders do well to appreciate and reward their followers for a job well done. Persons responsible for carrying out the directives of their leaders deserve good leadership. Followers can benefit from a comprehensive understanding of good leadership. Partnership between the leaders and followers meets the objectives of both parties as it becomes an essential quality for effective leadership.[12] From both an academic and practical perspective, leaders look to followers and followers look to leaders. The leader-follower relationship tends to be a two-way street.

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[12] Howard P. Greenwald, *Organizations: Management without Control-Chapter 9,* (Los Angeles, CA: Sage Publications, Inc., 2008), 225.

Good leaders make a difference in the lives of their followers through mentorship. An ancient approach to human development, mentoring has been practiced across continents, cultures, and centuries. Academia having rediscovered mentorship increased attention towards it in the past decade through an extensive body of literature describing the mentorship process. This includes issues regarding fair access to mentorship and the impact of a lack of mentoring to men, women and minorities. Some organizations adopted guidelines and formal programs to address these concerns.

People often attempt to separate the church from other businesses or organizations. A result of research on this topic brings about conclusions with regards to education as a tool address challenges to effective leadership in the church. A review conducted by Gortner indicates the church, although considered mystical in nature and placed on a hierarchy when compared to other institutions, organizations, and movements, often knows no more about effective leadership than the aforementioned institutions. Christian leaders are expected to locate, nurture, and strengthen potential leaders to help grow our Christian communities.[13]

Within the context of Gospel Tabernacle United Holy Church (UHC) no written documentation exists to build ministers who assist and attempt to help lead the church from the second seat. Associate ministers are often undervalued and not clear about the direction of their call. The ministers lack mentorship from the senior pastor because of his office in the United Holy Church of America. Primarily, the lack of mentorship contributes to low degrees of transformation in the lives of the ministers. Mentorship in terms of the context of a church in the UHC of America, Inc. means little due to its

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[13] David T. Gortner, "Looking at Leadership Beyond Our Own Horizon," *Anglican Theological Review*, 91, no. 1 (Winter 2009): 119.

consistent nonexistence. A project to address mentorship issues will benefit both senior leaders and their followers.

The questions of the meaning, roles, relevance, and effectiveness of mentorship emerge among academia. Studies involve the history and progression of transformative leadership. At times used interchangeably with transformational leadership are, the components of transformational leadership concept, the relationship between transformative and transactional leadership, and qualities commonly found in expert transformative leaders were seen in the church growth movement.

Organizations, including churches, increasingly become aware over time of the advantages in generating transformational leaders who will be able to successfully move their institutions into the future. People in leadership roles carry out indispensable functions. Practical experiences and research data provide guidance for developing such leaders. Leadership, like power, is relational. Good leaders are only as good as his or her followers. In the course of the leadership process, leaders will need permission to lead from their followers.

People may search for external signs to recognize natural leaders. The followers of a natural leader feel trust, admiration, loyalty and respect for the leader. Followers are willing to work harder because of the leader's transformational qualities. The development of transformational leaders must be specifically tailored to match the candidate. Good transformational leaders offer their followers more than working for self-gain, unlike transactional leaders. They provide an inspirational mission and vision for the context of ministry leading to the accomplishment of shared goals.

According to Campbell, there are four basic styles of pastoral leadership. The first type of pastoral leadership is the player-coach style. This leader would never ask or expect the people to do anything that they would not do themselves. In the second style of pastoral leadership, delegating style, the delegator develops trustworthy members of the team. They also delegate significant matters to church staff members or lay leaders who are capable of handling the assigned task. In the third style of pastoral leadership, directing style, the leader gives specific instructions, closely supervising the followers afterwards. The fourth pastoral style of leadership, combination style, tends to be eclectic as the leader uses a mixture of the aforementioned styles to accomplish their mission as the leader of the flock.[14]

Transformational leadership has become the most popular theory of leadership today. One reason prevails; good transformational leaders inspire followers. A random search of the term transactional leadership on Google produces about 960,000 hits, whereas a similar search of the term transformational leadership produces about 2,200,000 hits. This simple act illustrates the popularity of transformative leadership and a high interest in the subject above transactional leadership.

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[14] Barry Campbell, "Four Basic Styles of Pastoral Leadership," Lifeway, accessed March 8, 2015, http://www.lifeway.com/article/four-basic-styles-of-pastoral-leadership.

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Transformational leaders stimulate and inspire followers to achieve extraordinary outcomes and in the process develop their own leadership capacity. Transformational leaders motivate others to do more than they originally intended, often even more than thought possible. This takes transformational leadership to the next level. A transformational leader is there to help their followers grow and develop into leaders by responding to the followers' needs. This is one of the challenges of the church growth movement. Once new disciples have entered into the fold, there must be leaders in place that are equipped to transform the converts into faithful followers. A church-centered strategy for discipleship is crucial. Additionally, transformational leaders align the goals and objectives of the individual followers with the leader, the group, and the larger organization. Bass and Riggio further argue transformational leadership places emphasis on intrinsic motivation and on the positive development of followers. This in turn represents a more appealing view of leadership when compared to the cooler social exchange process of transactional leadership. Followers in today's work groups and organizations seek inspirational leaders to guide them through the environment. They

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[18] Bass and Riggio, *Transformational Leadership*, 230-262.

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Genuine concern of the transformational leader for the needs and feelings of followers makes the leader more personable and approachable. Higher levels of potential of the followers and colleagues may be developed as a result of the pattern of leadership. This pattern of leadership develops new learning opportunities in a supportive environment through individualized consideration whereas individual differences in needs and desires are recognized and accepted. The transformational leader practices open communication, offering empathy and support; then, the leader challenges followers to do the same. Personalized interactions with followers induce practices of effective listening. Delegated tasks are monitored to see if the followers need additional direction or support and to make assessments about progress. The followers' concerns and needs are heard and the transformational leader becomes a mentor or coach to the follower. In an effort to bring out their best efforts, the transformational leader pays personal attention to each follower.

Stimulation and encouragement of followers to be innovative and creative is achieved by questioning assumptions, reframing problems, and approaching old situations in new ways. Independent thinkers are nurtured and developed. New approaches and ideas are encouraged. Unexpected situations are seen as opportunities to learn. Individual mistakes are not criticized publicly. The followers ask questions, think deeply about things and figure out better ways to execute their tasks.

According to Greenwald, two separate approaches can be distinguished among people who generally exercise leadership: 1) transactional and 2) transformational. Both

types of leaders motivate others and make decisions in different ways. Transactional leaders often do not have close relationships with his or her followers and operate separately. They do not discuss objectives with their followers but rather motivates others to implement their decisions through reward, punishment, and application of force. For the transactional leader, the exchange of valued things is the motivation for their followers. Transactional leadership emphasizes the transactions or exchange that takes place among leaders, colleagues, and followers.

Transformational leaders tend to be concerned with their followers' internal motivation. Greenwald concluded transformational leaders uplift their followers with new vision, an enhanced moral commitment and sense of shared purpose. Transformational leadership involves broadening and elevating followers' goals and providing them with the values, enhanced skills, and confidence to go beyond minimally acceptable expectations on performance.[19] Encouraging followers commonly changes their outlook on leadership. Best practices of transformational leaders results in growth of the followers.

Characterized as models throughout history, mentors have been exemplars of behavior.[20] Historically mentors have been expected to model admirable characteristics and professional skills. Schaller writes the origin of the word mentor comes from the name of the person entrusted with the care and guidance of Odysseus's son,

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[19] Greenwald, *Organizations,* 247.

[20] E. M. Anderson and A. L. Shannon, "Toward a Conceptualization of Mentoring," *Journal of Teacher Education* 3, no. 9 (1988): 38-42.

Telemakhos.[21] Mentor was a friend to Odysseus. The basis for the term mentor has roots in Mentors' relationship with Telemakhos while Odysseus journeyed in Troy. The personal name mentor has been adopted in English as a term meaning someone who conveys wisdom to and shares knowledge with a less experienced colleague due to Mentor's relationship with Telemakhos.

Mentors may demonstrate how to manage time and how to train and supervise personnel. Acting in the role of teacher, mentors help the mentee improve teaching skills and encourage strategic thinking. The mentor acting as counselor may become a sounding board for the mentee to share experiences when relevant, to listen and give advice when asked or when necessary. Mentors who protect the mentee in situations where his or her best interests are not represented advocate for the best interests of the mentee.

The role of mentor differs from a supervisor or advisor. A mentor may be a faculty advisor, another student, a wise friend, or another person with experience. They are typically more concerned with enhancing the person's potential for learning and action, as opposed to helping them achieve specific results. Mentor leadership requires a deliberate decision to be involved in someone else's life. Mentor leaders learn how to put other people first in service to their needs.[22] Meeting the needs of mentees becomes a priority for mentors who want to observe a change in the lives of mentees.

Dungy divides the characteristics of a mentor leader into three groupings: trustworthy traits, leadership attributes and relational qualities. Dungy's trustworthy traits

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[21] Janet Schaller, "Mentoring of Women: Transformation in Adult Religious Education," *Religious Education*. 91, no. 2 (Spr. 1996): 160-171.

[22] Tony Dungy and Nathan Whitaker, *The Mentor Leader: Secrets to Building People and Teams That Win Consistently* (Chicago, IL: Tyndale House, 2010), 5.

form the core of our character. Leadership attributes include demonstration of courage, leading by example, keeping others focused on the mission of the organization, exercising faith, and a willingness to change paradigms when necessary. Relational qualities, as the connective element, include a mentor leader's availability and approachability for the mentee. Mentor leaders are also loyal to his or her followers, defending those in care of the leader.[23]

In the framework of mentoring and its relationship to transformational leadership, the results of a study conducted by Scandura suggest leadership and transformational leadership theories share some qualities. Effective leadership may be viewed as both the articulation of vision through transformational leadership behaviors and one-on-one coaching of subordinates through mentorship. The study revealed factors about individuals who have a mentor. Someone other than a supervisor or someone outside the organization can be beneficial. The integration of the two concepts, mentoring and transformational leadership may provide more effective leadership training.[24]

Mentoring transcends organizational boundaries. Mentorship may enrich the professional and personal development of mentees over time. The paradigm of transformational leadership and mentorship interrelate as influences of the modern church growth movement. Growth through intentional evangelism, a focus on the people and their needs, is essential for continued church growth in the postmodern generation. Placing boundaries on mentorship may hinder the progress of mentees or impede church

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[23] Dungy and Whitaker, *The Mentor Leader*, 67-98.

[24] Terry A. Scandura and Ethlyn A. Williams, "Mentoring and Transformational Leadership: The Role of Supervisory Career Mentoring," *Journal of Vocational Behavior* 65, Is. 3 (2004): 448-468.

growth. Leader-follower relationships foundational in discipleship training may expand the reach of church growth efforts.

Conclusion

Having gained momentum over the second half of the twentieth-century, the church growth movement has become a dynamic useful in shaping the twenty-first century western culture. As the emerging churches continue to evolve, leaders must decide which direction they want to lead their flock. Church leaders need to consider whether their interest lies in the growth of weekly attendance numbers or will they seek new converts to enter the fold. Either choice may increase church membership numbers.

Current research in leadership overflows with articles and books describing transformational leadership. For an associate minister leading from the second seat, the modern church growth movement discipline requires pursuit of additional data in the area of growing churches. The goal will be to use data to transform ministers into postmodern church leaders in an ever-changing world. Followership theory research has increased in the past two decades. In order to maximize the potential of followers, followers have to invest in their own transformation.

Senior leaders and those leading from the second seat must remain cognizant of how research literature about mentoring and leading has evolved over time. Application of theories requires a clear understanding of the context to guide the most appropriate solutions. Effective practices involve the willingness to change and the organizational support to do so. Being perceived as a transformational leader by one's followers

facilitates an atmosphere for the mentoring process to develop.[25] A common thread exists in the practices of transformational leadership, mentorship and modern church growth. Discipleship (mentoring) and leadership are synonymous in terms of motivating mentees or followers to advance.

Accommodations made for the sake of numerical growth without Biblical scrutiny is ever prevalent in ministers and growing churches. Therefore, leaders and laypersons must focus on the evangelical foundations the movement was built upon like kingdom building, winning the lost for Jesus Christ, and making disciples. New disciples entering the kingdom require nurturing and guidance to be transformed into leaders in the future. Ministers trained to grow churches will be better equipped to assist the senior pastor to lead an ever-evolving congregation. Church organizations using this approach will create a harmonious environment where people are empowered to make decisions. It may drive the church's vision forward without having to rely exclusively on the pastoral leadership or board.

Transformation focuses on the actions of the senior leader and producer of outcomes. Transformative learning and mentoring are useful leadership development tools for religious communities. Each concept will work when leaders facilitate and model relevant qualities to produce positive outcomes. In order for an organization's people to change there must be motivation to change. Motivation of followers comes through senior leaders modeling expected behaviors and encouraging behavior changes. It also occurs when senior leaders take a vested interest in uplifting followers for the greater good.

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[25] Scandura and Williams, "Mentoring and Transformational Leadership," 448-468.

Church leaders and mentors do well to be attentive to their assigned positions in churches. Discernment helps individuals determine where God guides them for the benefit of church growth. The process of discernment influences the DMin Project as it relates to leading from the second seat. Furthermore, understanding the role of the associate ministers within the context of ministry encompassing the project involves discovery of data significant to the most effective methods of leading and mentoring associate ministers. The aim of leading associate ministers to accomplish their divinely appointed assignments can be seen in the Eurocentric Church Growth Movement. However, afrocentric or africentric theological perspectives found in Chapter Four, based on the researcher's social context, meet the needs of African American associate ministers aspiring to attain their first pastorate.

need for a movement? 2) What is transformational leadership? 3) What is mentoring? And 4) what is the impact of transformational leadership and mentoring on a movement?

This foundational document focuses on transformative leadership and mentoring and how each term impacts the modern church growth movement. In addition, understanding the various facets of mentorship as it relates to transformational leadership within the context of the DMin project will be explored.

The rise of the modern church growth movement has been one of the major developments of the twentieth century church. A review of literature in the area of religious movements reveal the following implications: 1) a movement, as the name infers, is continuously changing; 2) new movements arise quickly in today's changing and fast paced society; 3) movements tend to have a lifespan of about fifteen to twenty years before giving way to another movement, and 4) each movement seeks to balance perceived mistakes in previous movements. Church growth concerns disciple-making, not merely number counting. Many churches today find their attention and quest being drawn away from the Gospel. In the process of trying to placate everyone, many churches find themselves dying instead of growing. Founded on God's word, church growth integrates both behavioral and social sciences to help determine how churches grow.[3]

The Church Growth Movement

Rainer defines church growth as a discipline which seeks to understand, through biblical, sociological, historical and behavioral study, why churches grow or decline. When disciples are added and are evidenced by responsible church membership, church

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[3] Rainer, *The Book of Church Growth*, 187-200.

growth takes place.[4] Studies in church growth, as it relates to missiology, investigate the nature, expansion, planting, development, health, and function of Christian churches in relation to the fulfillment to make disciples of all nations. According to Rainer, the church growth movement includes all the resources of people, institutions, and publications dedicated to clarifying the concepts and practicing the principles of church growth beginning with the work of Donald McGavran.[5]

The work of the church hinges on seeking the lost and communicating the good news to all nations. Therefore, evangelism and church growth are closely related as evangelicals seek to spread the gospel to unbelievers while seeking conversion in the process. Evangelicals hope to witness the repentance of the converts to God and for them to enter into fellowship with the church. Results may or may not lead to church growth, yet people tend to join churches where they experience a conversion. Effects of evangelism on the church body life are foundational to the church growth movement. McGavran was commonly regarded as the key figure and founding father of this movement.

Born December 15, 1897 in India and raised as the son of missionaries, McGavran became a third-generation missiologist of the Christian Church (Disciples of Christ). He received his higher education in the United States. By 1923 he had earned three degrees and returned to the United States to earn a Doctor of Philosophy from

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[4] Rainer, 212-221.

[5] Rainer, 217.

Columbia University in 1936. After he returned to India upon carrying out twelve years of mission service, McGavran began to inquire about the growth of churches.[6]

McGavran's first career in India was as an educator, field executive, evangelist, church planter, and researcher. With regards to evangelism, a major concern of missions influenced Donald McGavran's approach to his calling in India. His wife took over the responsibility of the mission so he could isolate himself to write the founding book, *The Bridges of God*, in 1955 while on the mission field. His understanding of mission eventually influenced the church growth movement.[7]

After serving on the mission fields in India for thirty-one years, McGavran spent the next eleven years researching the growth and decline of churches around the world. He became the founding dean at the School of World Mission at Fuller Theological Seminary in 1965. McGavran's ideas for mission policy, strategy, and practice deepened while he served as dean at Fuller. The publication of *Understanding Church Growth* established McGavran as a premier foreign mission policymaker. McGavran's understanding of what mission means greatly influenced him and, ultimately, influenced the church growth movement.

The church growth movement began as a desire to see souls won to Christ in addition to multiplying churches. From the perspective of both a missionary and an academic, McGavran attempted to figure out why churches in certain parts of India grew while others did not. McGavran applied the social scientific methodology of his time to understand church growth. Using this approach, McGavran attempted to answer four

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[6] Grant McClung, "From Bridges (McGavran 1955) to Waves (Wagner 1983): Pentecostals and the Church Growth Movement," *Pneuma: The Journal of the Society for Pentecostal Studies* 7, no. 1 (1985): 5-18.

[7] Rainer, *The Book of Church Growth*, 416-428.

major questions: 1) what are the causes of church growth? 2) What are the barriers to church growth? 3) What are the factors that can make the Christian faith a movement among some populations? And 4) what principles of church growth are reproducible?[8]

The underlying message of the church growth movement challenges churches to move forward enthusiastically for the glory of God. When enthusiasm reigns in church leadership and permeates throughout laity, churches are more apt to experience growth. The challenge can be undertaken in virtually any venue. For instance, McGavran directed most of his attention to church growth in Third World nations and areas outside of the United States. It took nearly a decade before church leadership recognized a formation of church growth in America.[9]

The initial propositions form the core principles of the church growth movement. Of significance are: 1) God wants his lost children found and enfolded into the life-giving nature of Jesus; 2) The church needs to discover the facts of church growth and research the causes and barriers to church growth, and 3) The church needs to develop specific plans based on the discovered facts, set goals and develop strategies to win people to Christ and to plant new churches. Church growth occurs through practical plans.[10] While evangelism to convert the lost is of vital interest, new Christians who become responsible faithful disciples is at the center of church growth. Research by any means not considered unbiblical, such as demographic studies or community surveys, can be useful tools to understanding how churches are growing or not growing.

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[8] Soong-Chan Rah, *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity* (Downers Grove, IL: Intervarsity Press, 2009), 94.

[9] Rainer, *The Book of Church Growth*, 516.

[10] Rah, *The Next Evangelicalism*, 95.

The growth of Christian churches may be comprehended as faithfulness to God. God desires it. Christians are sent out to seek and save the lost. Church growth involves humane action; the strong bearing the burdens of the weak and introducing hungry souls to the bread of life. Faithfulness in folding and feeding humankind contributes to lasting church expansion. When faithful laborers follow our Lord's instructions, wandering sheep tend to seek a flock. When shepherds feed and nurture a flock of sheep, churches multiply. Churches stop growing when men and women who have made costly judgments for Christ drift back into the world without faithful support. The extension of the church is pleasing to God. Therefore, God's obedient servants seek church growth. Church growth equates faithfulness.[11]

From its inception, the church growth movement focused on discovering the facts about church growth and decline through research. Social and demographic research tools were used to discover the receptive segments of society in order to move forward. Three of the most influential mega church pastors impacted by the work of Donald McGavran are Rick Warren, pastor the Saddleback Community Church and author of the widely known *Purpose Driven* books, C. Peter Wagner, founding member of Lausanne Community on World Evangelization and the recently deceased Robert Schuller. C. Peter Wagner is still recognized as the leading spokesperson for the church growth movement today.

Leadership comprises one of the most important subjects in the study of organizations. Every human being has experienced the leadership of others. Leaders make decisions within organizations and cause others to support and implement these

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[11] Donald A. McGavran, *Understanding Church Growth*, 3rd edition, revised by C. Peter Wagner (Grand Rapids, MI: Eerdmans, 1990), 6.

decisions. In an effort to obtain collaboration among its members, leadership often seeks to develop a common understanding of its followers to change their way of thinking. Effective leadership can have positive results on the growth and effectiveness of the organization.

A good leader provides vision and guidance in the daily operations of a church. Most congregants look to the leader to produce positive outcomes for the church. Historically, the pastor, often a delegator, and all who serve under him or her follow his or her chosen style of leadership. No two leaders are exactly alike. The unique individuals each adopt and possess distinct leadership styles. Variations in leadership styles stem from numerous personal factors. Matters of how a leader leads also depend on situations in which leader-follower relationships flourish or diminish in strength. Strong leader-follower relationships have potential to aid church growth.

Leadership in The Church

Leadership does not exist without followers. Good leaders do well to appreciate and reward their followers for a job well done. Persons responsible for carrying out the directives of their leaders deserve good leadership. Followers can benefit from a comprehensive understanding of good leadership. Partnership between the leaders and followers meets the objectives of both parties as it becomes an essential quality for effective leadership.[12] From both an academic and practical perspective, leaders look to followers and followers look to leaders. The leader-follower relationship tends to be a two-way street.

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[12] Howard P. Greenwald, *Organizations: Management without Control-Chapter 9,* (Los Angeles, CA: Sage Publications, Inc., 2008), 225.

Good leaders make a difference in the lives of their followers through mentorship. An ancient approach to human development, mentoring has been practiced across continents, cultures, and centuries. Academia having rediscovered mentorship increased attention towards it in the past decade through an extensive body of literature describing the mentorship process. This includes issues regarding fair access to mentorship and the impact of a lack of mentoring to men, women and minorities. Some organizations adopted guidelines and formal programs to address these concerns.

People often attempt to separate the church from other businesses or organizations. A result of research on this topic brings about conclusions with regards to education as a tool address challenges to effective leadership in the church. A review conducted by Gortner indicates the church, although considered mystical in nature and placed on a hierarchy when compared to other institutions, organizations, and movements, often knows no more about effective leadership than the aforementioned institutions. Christian leaders are expected to locate, nurture, and strengthen potential leaders to help grow our Christian communities.[13]

Within the context of Gospel Tabernacle United Holy Church (UHC) no written documentation exists to build ministers who assist and attempt to help lead the church from the second seat. Associate ministers are often undervalued and not clear about the direction of their call. The ministers lack mentorship from the senior pastor because of his office in the United Holy Church of America. Primarily, the lack of mentorship contributes to low degrees of transformation in the lives of the ministers. Mentorship in terms of the context of a church in the UHC of America, Inc. means little due to its

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[13] David T. Gortner, "Looking at Leadership Beyond Our Own Horizon," *Anglican Theological Review*, 91, no. 1 (Winter 2009): 119.

consistent nonexistence. A project to address mentorship issues will benefit both senior leaders and their followers.

The questions of the meaning, roles, relevance, and effectiveness of mentorship emerge among academia. Studies involve the history and progression of transformative leadership. At times used interchangeably with transformational leadership are, the components of transformational leadership concept, the relationship between transformative and transactional leadership, and qualities commonly found in expert transformative leaders were seen in the church growth movement.

Organizations, including churches, increasingly become aware over time of the advantages in generating transformational leaders who will be able to successfully move their institutions into the future. People in leadership roles carry out indispensable functions. Practical experiences and research data provide guidance for developing such leaders. Leadership, like power, is relational. Good leaders are only as good as his or her followers. In the course of the leadership process, leaders will need permission to lead from their followers.

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[18] Bass and Riggio, *Transformational Leadership*, 230-262.

encourages followers to become involved in envisioning the future through enthusiasm and optimism.

Genuine concern of the transformational leader for the needs and feelings of followers makes the leader more personable and approachable. Higher levels of potential of the followers and colleagues may be developed as a result of the pattern of leadership. This pattern of leadership develops new learning opportunities in a supportive environment through individualized consideration whereas individual differences in needs and desires are recognized and accepted. The transformational leader practices open communication, offering empathy and support; then, the leader challenges followers to do the same. Personalized interactions with followers induce practices of effective listening. Delegated tasks are monitored to see if the followers need additional direction or support and to make assessments about progress. The followers' concerns and needs are heard and the transformational leader becomes a mentor or coach to the follower. In an effort to bring out their best efforts, the transformational leader pays personal attention to each follower.

Stimulation and encouragement of followers to be innovative and creative is achieved by questioning assumptions, reframing problems, and approaching old situations in new ways. Independent thinkers are nurtured and developed. New approaches and ideas are encouraged. Unexpected situations are seen as opportunities to learn. Individual mistakes are not criticized publicly. The followers ask questions, think deeply about things and figure out better ways to execute their tasks.

According to Greenwald, two separate approaches can be distinguished among people who generally exercise leadership: 1) transactional and 2) transformational. Both

types of leaders motivate others and make decisions in different ways. Transactional leaders often do not have close relationships with his or her followers and operate separately. They do not discuss objectives with their followers but rather motivates others to implement their decisions through reward, punishment, and application of force. For the transactional leader, the exchange of valued things is the motivation for their followers. Transactional leadership emphasizes the transactions or exchange that takes place among leaders, colleagues, and followers.

Transformational leaders tend to be concerned with their followers' internal motivation. Greenwald concluded transformational leaders uplift their followers with new vision, an enhanced moral commitment and sense of shared purpose. Transformational leadership involves broadening and elevating followers' goals and providing them with the values, enhanced skills, and confidence to go beyond minimally acceptable expectations on performance.[19] Encouraging followers commonly changes their outlook on leadership. Best practices of transformational leaders results in growth of the followers.

Characterized as models throughout history, mentors have been exemplars of behavior.[20] Historically mentors have been expected to model admirable characteristics and professional skills. Schaller writes the origin of the word mentor comes from the name of the person entrusted with the care and guidance of Odysseus's son,

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[19] Greenwald, *Organizations,* 247.

[20] E. M. Anderson and A. L. Shannon, "Toward a Conceptualization of Mentoring," *Journal of Teacher Education* 3, no. 9 (1988): 38-42.

Telemakhos.[21] Mentor was a friend to Odysseus. The basis for the term mentor has roots in Mentors' relationship with Telemakhos while Odysseus journeyed in Troy. The personal name mentor has been adopted in English as a term meaning someone who conveys wisdom to and shares knowledge with a less experienced colleague due to Mentor's relationship with Telemakhos.

Mentors may demonstrate how to manage time and how to train and supervise personnel. Acting in the role of teacher, mentors help the mentee improve teaching skills and encourage strategic thinking. The mentor acting as counselor may become a sounding board for the mentee to share experiences when relevant, to listen and give advice when asked or when necessary. Mentors who protect the mentee in situations where his or her best interests are not represented advocate for the best interests of the mentee.

The role of mentor differs from a supervisor or advisor. A mentor may be a faculty advisor, another student, a wise friend, or another person with experience. They are typically more concerned with enhancing the person's potential for learning and action, as opposed to helping them achieve specific results. Mentor leadership requires a deliberate decision to be involved in someone else's life. Mentor leaders learn how to put other people first in service to their needs.[22] Meeting the needs of mentees becomes a priority for mentors who want to observe a change in the lives of mentees.

Dungy divides the characteristics of a mentor leader into three groupings: trustworthy traits, leadership attributes and relational qualities. Dungy's trustworthy traits

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[21] Janet Schaller, "Mentoring of Women: Transformation in Adult Religious Education," *Religious Education*. 91, no. 2 (Spr. 1996): 160-171.

[22] Tony Dungy and Nathan Whitaker, *The Mentor Leader: Secrets to Building People and Teams That Win Consistently* (Chicago, IL: Tyndale House, 2010), 5.

form the core of our character. Leadership attributes include demonstration of courage, leading by example, keeping others focused on the mission of the organization, exercising faith, and a willingness to change paradigms when necessary. Relational qualities, as the connective element, include a mentor leader's availability and approachability for the mentee. Mentor leaders are also loyal to his or her followers, defending those in care of the leader.[23]

In the framework of mentoring and its relationship to transformational leadership, the results of a study conducted by Scandura suggest leadership and transformational leadership theories share some qualities. Effective leadership may be viewed as both the articulation of vision through transformational leadership behaviors and one-on-one coaching of subordinates through mentorship. The study revealed factors about individuals who have a mentor. Someone other than a supervisor or someone outside the organization can be beneficial. The integration of the two concepts, mentoring and transformational leadership may provide more effective leadership training.[24]

Mentoring transcends organizational boundaries. Mentorship may enrich the professional and personal development of mentees over time. The paradigm of transformational leadership and mentorship interrelate as influences of the modern church growth movement. Growth through intentional evangelism, a focus on the people and their needs, is essential for continued church growth in the postmodern generation. Placing boundaries on mentorship may hinder the progress of mentees or impede church

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[23] Dungy and Whitaker, *The Mentor Leader*, 67-98.

[24] Terry A. Scandura and Ethlyn A. Williams, "Mentoring and Transformational Leadership: The Role of Supervisory Career Mentoring," *Journal of Vocational Behavior* 65, Is. 3 (2004): 448-468.

growth. Leader-follower relationships foundational in discipleship training may expand the reach of church growth efforts.

Conclusion

Having gained momentum over the second half of the twentieth-century, the church growth movement has become a dynamic useful in shaping the twenty-first century western culture. As the emerging churches continue to evolve, leaders must decide which direction they want to lead their flock. Church leaders need to consider whether their interest lies in the growth of weekly attendance numbers or will they seek new converts to enter the fold. Either choice may increase church membership numbers.

Current research in leadership overflows with articles and books describing transformational leadership. For an associate minister leading from the second seat, the modern church growth movement discipline requires pursuit of additional data in the area of growing churches. The goal will be to use data to transform ministers into postmodern church leaders in an ever-changing world. Followership theory research has increased in the past two decades. In order to maximize the potential of followers, followers have to invest in their own transformation.

Senior leaders and those leading from the second seat must remain cognizant of how research literature about mentoring and leading has evolved over time. Application of theories requires a clear understanding of the context to guide the most appropriate solutions. Effective practices involve the willingness to change and the organizational support to do so. Being perceived as a transformational leader by one's followers

facilitates an atmosphere for the mentoring process to develop.[25] A common thread exists in the practices of transformational leadership, mentorship and modern church growth. Discipleship (mentoring) and leadership are synonymous in terms of motivating mentees or followers to advance.

Accommodations made for the sake of numerical growth without Biblical scrutiny is ever prevalent in ministers and growing churches. Therefore, leaders and laypersons must focus on the evangelical foundations the movement was built upon like kingdom building, winning the lost for Jesus Christ, and making disciples. New disciples entering the kingdom require nurturing and guidance to be transformed into leaders in the future. Ministers trained to grow churches will be better equipped to assist the senior pastor to lead an ever-evolving congregation. Church organizations using this approach will create a harmonious environment where people are empowered to make decisions. It may drive the church's vision forward without having to rely exclusively on the pastoral leadership or board.

Transformation focuses on the actions of the senior leader and producer of outcomes. Transformative learning and mentoring are useful leadership development tools for religious communities. Each concept will work when leaders facilitate and model relevant qualities to produce positive outcomes. In order for an organization's people to change there must be motivation to change. Motivation of followers comes through senior leaders modeling expected behaviors and encouraging behavior changes. It also occurs when senior leaders take a vested interest in uplifting followers for the greater good.

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[25] Scandura and Williams, "Mentoring and Transformational Leadership," 448-468.

Church leaders and mentors do well to be attentive to their assigned positions in churches. Discernment helps individuals determine where God guides them for the benefit of church growth. The process of discernment influences the DMin Project as it relates to leading from the second seat. Furthermore, understanding the role of the associate ministers within the context of ministry encompassing the project involves discovery of data significant to the most effective methods of leading and mentoring associate ministers. The aim of leading associate ministers to accomplish their divinely appointed assignments can be seen in the Eurocentric Church Growth Movement. However, afrocentric or africentric theological perspectives found in Chapter Four, based on the researcher's social context, meet the needs of African American associate ministers aspiring to attain their first pastorate.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

Components of pastoral theology relate to the senior pastor as spiritual guide, one who provides spiritual care to parishioners. In the practice of doing theology, from a pastoral perspective, senior pastors act as under shepherds of Jesus Christ to the church, ministering to the spiritual needs of the laity. There are best practices with regards to leadership development and mentorship a senior pastor may employ to guide associate ministers toward entering a new pastorate. This theological framework explores both pastoral and practical theology as foundational to a leadership development and mentorship model for senior pastors to use as they train associate ministers in the context of the African American.

Pastors can formulate their pastoral and practical theology from two interdependent frames of reference—biblical theology and systematic theology. In his book, *Biblical Theology: Old and New Testaments*, Geerhardus Vos delineates the difference between biblical theology and systematic theology. He submits, "The principle is one of historical, in Systematic Theology it is one of logical construction. Biblical Theology draws a line of development. Systematic Theology draws a circle."[1]

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[1] Geerhardus Vos, *Biblical Theology: Old and New Testaments*, 3rd edition (Canton, PA: The Banner of Truth Trust, 1975), 170.

Because pastoral theology deals with the ministry work of providing proper spiritual nourishment to people, both linear and circular approaches become important to developing a minister's pastoral theology. Drawing a line of development allows pastors to consider the generational effects on the expectation of laity from their pastors. A circular approach takes pastors back to biblical roots in the work of shepherding people. From the time of prophets and priests of the Old Testament to the disciples and apostles of the New Testament the work of Moses and Paul, respectively, bring to light to pastoral functions in this research.

Unlike Geerhadus Vos who views biblical theology and systematic theology as two different approaches to executing the duties of ministry work, Paul Tillich views systematic theology as an offspring of biblical theology. In *Introduction to Theology*, Tillich states the following:

> The Bible is the basic source of systematic theology because it is the original document about the events on which the Christian church is founded … the documentary chapter of the Bible is identical with the fact that it contains the original witness of those who participated in the revealing events. Their participation was their response to the happening which became revealing events through this response … since there is no revelation unless there is someone who receives it as revelation, the act of redemption is part of the event itself. The Bible is both original event and original document; it is witness to that of which it is a part.[2]

Tillich provides with the holistic frame of reference for pastoral theology by interweaving biblical theology and systematic theology, making the former a progenitor of the latter. Since systematic theology, which appeals mostly to reason and logic, has its source in

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[2] S. T. Tillich, 1:35, in *Introduction to Theology*, edited by Owen C. Thomas and Ellen K. Wondra, 3rd edition (Harrisburg, PA: Morehouse Publishing, 2002), 49.

Bible, both pastoral and practical theology must be identified through the lenses of biblical examples.

A pastor's own theological stance determines how pastoral and practical theology focuses on pastoral leadership. Further specific questions addressed in this project concern how Christians become isolated or abandoned from other Christians. The relevant questions within the context of ministry in which the researcher serves will be addressed within the African American church and among African American ministers. Therefore, as Howard Stone and James Duke suggest, "Theological reflection is needed. Whatever answers are occasioned by that reflection will have a bearing on the specific issues Christians confront."[3]

Defining Pastoral Theology

The *Westminster Dictionary of Christian Theology* defines pastoral theology as the theology of shepherding or the work of ministry. Pastoral theology concerns a branch of practical theology focused on the applied study of religion within the context of church ministry. In principle, pastoral theology encompasses:

1. The theory of general ordained ministry including all functions, duties and offices, theological principles, spiritual requirements, practice method, training and education.
2. Pastoral care and counseling where the primary focus is on individual needs and the pastor's personal involvement with the flock.

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[3] Howard W. Stone and James O. Duke, *How To Think Theologically* (Minneapolis, MN: Fortress Press, 2006), 89.

3. Church ministry and mission.

4. Theology of the whole life and work of the church.[4]

Although there appears to be no universally accepted definition of the term theology, in general, theology embraces the totality of things of significance to religious life. Not only ideas of God, but everything associated with faith, church, and ministry, are said to be theological.[5]

A crucial component of a pastoral theological construct emerges in the practice of discipleship. The works of German classical theologian Dietrich Bonhoeffer (1906-1945) and contemporary black theologian J. Deotis Roberts inform this researcher's theological outlook for constructing a program for African American ministers serving in postmodern church leadership. Bonhoffer's writings in the *Cost of Discipleship* expound upon the call to continue Jesus Christ's ministry to the world. He believed that once the individual is called, his or her response is an act of obedience. He asserts, "The call goes forth, and is at once followed by the response of obedience. The response of the disciples is an act of obedience, not a confession of faith in Jesus."[6]

A call to discipleship frees us from earthly ties and binds us to Jesus Christ alone. Aspiring pastors answer the call to pastoral ministry as an individual disciple in the body of Christ. Derek Johnston writes the following about the *Cost of Discipleship*, it "…arose out of Bonhoffer's experiences while training future pastors of the Confessing Church. He was, in a sense, training pastors 'on the run'. This is not an academic book. The style

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[4] R. J. Hunter, "Pastoral Theology" in *The Westminster Dictionary of Christian Theology*, edited by Alan Richardson and John Bowden (Philadelphia, PA: Westminster Press, 1983), 428.

[5] Howard W. Stone & James O. Duke, *How To Think Theologically* (Minneapolis, MN: Fortress Press, 2013), 7.

[6] Dietrick Bonhoeffer, *The Cost of Discipleship* (New York, NY: Simon & Schuster, 1959), 57.

is closer to preaching."[7] Bonhoffer writes to the individual disciple and to the body of Christ out which the pastor comes forth to serve in Christian ministry. In J. Deotis Roberts book, *Bonhoffer and King: Speaking Truth to Power*, Bonhoeffer "...was committed to understanding the church theologically, indeed as the body of Christ."[8]

Born in 1927, J. Deotis Roberts, black theologian, pastor and ethicist, was a chief contributor to the beginnings of black theology. His writings on ministry in the African American context bridges the gap between academy and church. Roberts' black practical theology provides a foundational framework for a leadership development and mentorship model for African American ministers. He explicates the value of an africentric perspective of ministry to African American ministers in *Africentric Christianity: A Theological Appraisal*. Africentricity differs from western or Eurocentric values with the inclusion of the African American religious experience. A prime component of the ideology centers on personal and communal awareness, communalism, and community.[9]

In his book *Bonhoffer and King*, Roberts compares and contrasts the prophetic messages of Deitrich Bonhoffer and Martin Luther King, Jr. While Bonhoffer spoke truth to Nazis of his day, King spoke truth to power in the U.S. during the civil rights movements of the 1950s and 1960s. Both of the theologians faced special challenges yet

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[7] Derek Johnston, *A Brief History of Theology: From the New Testament to Feminist Theology* (New York, NY: Continuum, 2008), 211.

[8] J. Deotis Roberts, *Bonhoffer and King: Speaking Truth to Power* (Louisville, KY: Westminster John Knox Press, 2005), 105.

[9] J. Deotis Roberts, *Africentric Christianity: A Theological Appraisal For Ministry* (Valley Forge, PA: Judson Press, 2004), 154.

their ecclesiological perspectives remained steadfast under duress as the two martyrs held their social justice witness against the powers of sin and evil.

A central thought in Bonhoffer's theology lies in a sense of community. Community as in God's relationship to God's people. According to Roberts:

> Bonhoffer also made community essential for his view of Christian fellowship and the very nature of the church, which has its reason for existence in its 'being for others.' He described the church as a collective person. The church, according to Bonhoffer, is Christ 'existing as community.' It follows that the affirmation of community is at the heart of Bonhoffer's theological ethic.[10]

Contrary to Roberts' depiction of Bonhoffer's community aspects in theological ethics, individualism characterizes Bonhoffer's ideology of Christian discipleship. As an Enlightenment era concept, individualism typified the personal response to the call of Jesus Christ in Bonhoffer's *Cost of Discipleship*. Shawn Bawulski and Stephen Holmes depict Bonhoffer's discipleship as an individual call. They write, "Christ calls us to become an individual, to leave our nationality, our family, and our friends. We are called separately and we must follow alone."[11]

Dale Andrews distinguishes White American individualism from black church communal traditions which causes conflict within African Americans, in a sense a double consciousness. He writes, "Persons seek individuality in their faith commitments, beliefs, and lifestyles, as opposed to communal values or group identity."[12] The conflict uncovers disconnect in African American church body life from African American heritage.

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[10] J. Deotis Roberts, *Bonhoffer and King*, 129.

[11] Shawn Bawulski and Stephen R. Holmes, *Christology Theology: The Classics* (New York, NY: Routledge, 2014), 203.

[12] Dale P. Andrews, *Practical Theology for Black Churches: Bridging Black Theology and African American Folk Religion* (Louisville, KY: Westminster John Knox Press, 2002), 68.

Although an individual makes a personal response to the call of discipleship, the same individual may be called out of the faith community to do ordained Christian ministry for God, continuing the work of Jesus Christ. From a theological perspective, Daniel Migliore writes the ordained minister is called to administer Word and Sacrament in service to the community of faith. "Since the office of ministry is conducted on behalf of the entire community, it is essential that the will of the Spirit be expressed not only to the individual called but also through the community's acknowledgement of that calling."[13] For African American ministers in the postmodern generation, community connects to their roots.

Community has been an integral component of African American life. J. Deotis Roberts links Africentricism to African American churches through seven principles of Kwanzaa. The first three extend to personal transformation or personal awareness. The other four engage a communal consciousness. Roberts writes a result of africentricism rooted in African heritage creates a community of shared values and wholeness in relationship to with others inside and outside of the one's immediate context.[14] He cites the African proverb, "I am, because we are; because we are, I am" as personal awareness in part of the collective. A holistic perspective of church body life allows the African American minister to function as both an individual called to Christian discipleship and one empowered to labor in African American churches.

Primary theologian for this project, J. Deotis Roberts, writes in *The Christian Beliefs* a journey of faith centered on a life of Christian discipleship, which concerns

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[13] Daniel L. Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology*, 2nd edition (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2004), 296.

[14] Roberts, *Africentric Christianity*, 88.

affirmation of faith in Jesus Christ. There are many personal, social and psychological factors that create our faith development. For some, it amounts to a need to work through years of doubt toward a strong faith in a lived Christian experience.[15] Faith may be personal but discipleship involves a corporate effort. Jesus instructed the disciples to accomplish the Great Commission through teaching and making disciples. A sound pastoral theology requires pastors to shepherd God's people as they follow the Holy Spirit and discern how God presently speaks to his flock about the spiritual growth of every believer who has accepted Christ as Lord.

Defining Practical Theology

Practical theology connects the interaction of belief and behaviors. It is an academic discipline with a purpose of examining religious practices to make application in ministry settings. Often understood by what it does, practical theology contains a critical relationship engaging process between theology, theory and practice. In this discipline, theology can be used and made relevant to everyday concerns.[16] With black practical theology, pastors and other ministers can attempt to bridge the gap between living in the world and living by faith in African American churches.

Within a Christian ministry organizational context, practical theology provides a foundational framework for communication, intimacy, community fellowship and partnership between the pastors, associate ministers and other lay members. It provides the channels through which senior pastors can coach, train, educate, empower and equip

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[15] J. Deotis Roberts, *The Christian Beliefs* (Silver Springs, MD: The J. Deotis Roberts Press, 2002), 55.

[16] Duncan Forrester, "Practical Theology," in *The Westminster Dictionary of Christian Theology*, eds. Alan Richardson & John Bowden (Philadelphia, PA: Westminster Press,1983), 455.

associate ministers for church leadership. This creates an environment for cultivating the anointing of those called and preparing for service through the sharpening of the gifts, indwelling of the Holy Spirit, ordination, and sacrament.

Practical theology allows senior pastors to incorporate professional development into their role as spiritual leaders. Practical theology in the leadership development and mentorship model acts as a bridge between spiritual care and professional development. Professional development put into practice leads to transformation, spiritual formation and spiritual integration. This matter requires attention within churches because many times associates ministers will remain in a stationary position for extended duration of time. Equipping associate ministers for pastoral ministry may lessen the degrees to which they become stagnated or unproductive.

Pastoral and Practical Theology in Action

Unfortunately, a lack of theological understanding may contribute to a pastor's inability to or resistance to apply sound practical theological practices in church leadership and management. Pastoral theology best addresses the role of senior pastors in relationship to associate ministers as second seat leaders. Increased preoccupation with their professional offices as senior executives in the church often results in less attention to mentoring or developing second seat leaders. This spiritually draining pattern of leadership seems prominent among African American churches. Its affects oppose a general understanding of pastoral theology which fosters an environment conducive for meeting each individual's spiritual needs.

Black ministers who serve in African American churches may possess an embedded theology. Embedded theology may be difficult to change because of its entrenched nature throughout a person's early years of life. In his book, *Pastoral Theology: A Black Church Perspective*, James Harris suggests, "Theology is both an academic discipline and a practical responsibility of the church. In its pure seminary form, it is generally foreign to the church. After completing theological school, young ministers have to struggle to make their new found knowledge relevant to church goers."[17] Black ministers at times struggle with formulating their theology in similar ways as the parishioners they serve.

The researcher intends to explore black pastoral and black practical theology to determine factors that may impede collaborative placements of black ministers into a new pastorate. Thereafter, the data will be incorporated into a framework for a ministry model to educate, empower and equip associate ministers serving as second seat leaders and who aspire spiritual growth and advancement to the office of senior pastor. In part, the discussion pertains to incorporating black theology into a model to be used by African American churches. Bridging the gap between academy and church requires openness to transformation of educators and church leaders.

Dennis and Christine Wiley write, "Through continuing education and advanced degree programs—or through creative, non-formal educational offerings in cases where exposure, resources, and opportunities are limited—these pastors and religious leaders can be equipped with the necessary tools to lead congregations in a progressive direction. For just as only progressive theological education can produce progressive clergy, we

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[17] James H. Harris, *Pastoral Theology: A Black Church Perspective* (Minneapolis, MN: Fortress Press, 1991), 56.

submit that only progressive clergy can and will produce progressive laity."[18] The spiritual value in theological education and preaching for associate ministers based on a liberative message will empower them to move forward in ministry.

The focus of this research is to create a biblically sound and systematic model for senior pastors to mentor second seat associate ministers and cultivate a collaborative leader-follower relationship. A practical understanding of pastoral theology from a biblical point of view unveils two examples of pastoral theology in action in the leader-follower relationships of Moses/Joshua and Paul/Timothy. The leader-follower relationship may also be called a mentor-mentee relationship between these two pairs of formidable biblical figures in the model. Within the cultivation process of social and spiritual influence, both Moses and Paul collaboratively worked to maximize the ministry gifts of Joshua and Timothy, respectively, while meeting their spiritual needs.

The two texts together exemplify a pastoral theology involving a function of pastors putting ministry into practice. In Numb. 27:18-21, Moses commissioned Joshua in the presence of Eleazar the high priest and the entire congregation of God's people. Moses' actions became public recognition of Joshua's social and spiritual status. God commissioned Moses to share his authority with Joshua which in turn empowered Joshua throughout his transition into leadership upon Moses' death. In like fashion, Paul prepared Timothy to lead in partnership with him in 2 Tim. 2:1-9. In mentoring Timothy, Paul demonstrates the pastoral theological aspect of equipping others for ministry, especially from through a mentor-mentee relationship.

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[18] Dennis W. Wiley and Christine Y. Wiley, "A Radically Inclusive Vision for the Fellowship of the Black Church" in *Black Practical Theology*, edited by Dale P. Andrews and Robert London Smith, Jr. (Waco, TX: Baylor University Press, 2015), 137.

Apostle Paul exemplifies what best practices of practical theology might look like. Paul wrote in his second letter to Timothy a reminder of "grace that is in Christ," 2 Tim. 2:1-2, encouraging Timothy to remain strong in his followership of both Jesus Christ and Paul, his father in Christ. His transfer of leadership was a team effort; a team effort needed in the postmodern generation for effective leadership in the African American context. Training was vital to help Timothy grow in becoming an effective leader.

In the postmodern generation, many associate ministers yearn for a one-on-one relationship with their senior pastors. Paul's situational style of mentoring and encouragement rendered to Timothy reveals how followership requires sharing of experiences, standards, and expectations between the leader and the follower or minister. The mentoring process is relational. Senior pastors can apply principles in the leadership development and mentorship model to build relationships with associate ministers.

The ideal relationship leads to a consequential transition of leadership responsibilities, authority and power from the leader to the follower. According to Hallinger, alignment of knowledge, experiences, values and beliefs is instrumental to fostering an effective and harmonious leader-follower relationship.[19] Church leaders can coordinate their expectations with followers in order to generate transforming effects in public ministry. Church leaders do well to embrace this concept found within the old and new testaments. In Paul's writing he emphatically pleads to Timothy to share his experiences. Timothy apparently relied on Paul's teaching, guidance, and counsel. In

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[19] Philip Hallinger, "Leadership for Learning: Lessons from 40 years of Empirical Research," *Journal of Educational Administration*, 49, no. 2 (2011): 125-142.

contemporary churches these practices create a pool of people within the church who have capacity to influence, lead and persuade others into pastoral ministry.

For black ministers in the African American church context, the black religious experience in U.S. history affects how the church community operates on a daily basis. Black pastoral theologian Homer Ashby, Jr. undergirds the practices in the "Joshua Church" model in *Our Home Over Jordan* with biblical references to Joshua leading the Israelites into the Promise Land. He, and other black pastoral theologians, equate the exodus experience of the Israelites with the abolishment of slavery for black Americans. From the invisible institution to organized African American churches, the black church experience has upheld distinguishing marks of liberation.

Ashby lays the foundation for the "Joshua church" which has significance in liberative movements in U.S. history for African Americans. He explicates how visionary leadership moved Israelites out of wilderness into the Promised Land and then connects it with the freedom movement for African Americans. Ashby writes, "The freedom movement among African Americans has always had guiding visions that directed its thoughts and actions. At times these visions conflicted with one another, but there never was an absence of vision."[20] People desire vision and need it to feel valued, to feel a part of the mission of the church.

In a postmodern approach to black ecclesiology communalism comes to front as a prevalent factor. One of the main focuses of black theologian James Evans in *We Have Been Believers* concerns how black Americans remain unchanged throughout history as it relates to black ecclesiology. However, Evans does not fully explain what is meant by

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[20] Homer U. Ashby, Jr., *Our Home Is Over Jordan: A Black Pastoral Theology* (St. Louis, MO: Chalice Press, 2003), 24.

those factors pertaining to black ecclesiology in African American churches. He admits scholarship about black ecclesiology had not been fully developed.[21] At the point of Evans' limited ecclesial study, Dale P. Andrews picks up a decade later with discussion about pastoral care in black ecclesiology as communal and mutual care. "The pastor becomes the agent of God's concern for the person and the community. Yet pastoral care thrives in mutual care."[22]

Whereas capitalism and racism promotes individualism, an effective model of pastoral care in African American churches embraces community. Acculturation to white American society remains a struggle for Americans who constantly face intricacies associated with racism. With regards to black practical theology and African American churches Andrews encourages relationality through covenant theology. He writes, "As a covenant community, persons participate in God's redemption history for humanity. The radical revolution of a prophetic Christian community is liberation in Christ's love, through Christ's love. A black practical theology serves black churches when it struggles with them in prophetic accountability to the relationality between divine liberation and human liberation."[23] Foundational to the prophetic voice and liberation hermeneutic of African American church leaders is black theology associated with the historical preaching of a social gospel.

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[21] James H. Evans, Jr., *We Have Been Believers: An African-American Systematic Theology* (Minneapolis, MN: Fortress Press, 1992), 58.

[22] Dale P. Andrews, *Practical Theology for Black Churches: Bridging Black Theology and African American Folk Religion* (Louisville, KY: Westminster John Knox Press, 2002), 24.

[23] Andrews, 105.

Personal Journey of Discovery

This journey to pastoral ministry began in 1991 when the call to preach was present in my life. A burning desire to learn about pastoring God's people was inspiration early in ministry. Theological reflection reaffirmed personal faith throughout educational and professional development. Within a fifteen-year period, it became apparent there is no clearly explained way of guiding a minister to the pastorate. Pastoral theology along with practical theology has been missing links in understanding one's identity as an African American minister. A pastor's lack of theological understanding contributes to mismanagement of associate ministers.

The researcher's mission in ministry and the church is to teach the word of God to people from all walks of life, in addition to training and developing leaders. In this endeavor, the Bible remains a primary source of instruction and guide to empowering and equipping believers to live by their faith and hope in Christ Jesus. Having learned many things about ministry, twenty-four years later, there is a desire to share experiences from self-directed study. Self-learning has been one way to gain positive outcomes in preparation for pastoral ministry.

The core of pastoral theology and pastoral care is to continue Jesus' ministry of compassion. Compassion also entails identifying the needs of subordinates within a leadership structure and meet them. Jesus, being a good shepherd that lays down his life for the sheep, spent time with his disciples teaching them, mentoring them and cancelling them both collectively in a group setting and individually. In an effort to uphold professional and spiritual development and compassion of the good shepherd, when

serving in the capacity of a call to senior pastor, the goal is to continue Christ's mission of teaching and guiding associate ministers.[24]

Education, Empowerment and Equipping Model

The framework for this leadership development and mentorship model of ministry hinges on three concepts—educate, empower and equip. Each concept engages the participant in liberative practices of theological reflection as it relates to the African American church context. A model of ministry formed through a black pastoral and practical theology lens that guides how senior pastors may cultivate black associate ministers must provide avenues of liberation to be effective.

Religious education is imperative to the ongoing work of churches. Education has been a staple in African American churches. For generations, due to historical oppression, black Americans have been fighting against in the United States. Senior pastors function in the capacity to provide and oversee religious education within the places of worship they serve. Since inspiration more so than education comes from preaching, senior pastors can generally make intentional efforts to educate the membership with an emphasis on their social context. Considered the father of black theology, James Cone writes,

> "A religion of liberation demands more than preaching, praying, and singing about the coming eschatological kingdom of God. It demands a critical theology based on the Bible and using the tools of social sciences so that we can participate more effectively in establishing the kingdom in this world that we believe will be fully consummated in the next.[25]

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[24] Philip Sheldrake, *The New Westminster Dictionary of Christian Spirituality* (Louisville, KY: Westminster John Knox Press, 2005), 477.

[25] James H. Cone, *For My People: Black Theology and the Black Church* (Maryknoll, NY: Orbis Books, 1984), 120.

When black senior pastors do not integrate some type of critical black theology into the religious education of the African American church, the alternative in most other cases comes from "conservative, white, evangelical churches."[26]

Black preachers have preached a social gospel since the inception of African American churches to empower people in continued struggle against white supremacy and racism. Liberative praxis involved in the functions of African Americans address matters of oppression. Empowerment for black associate ministers stems from a need for liberation from oppressive systems in the nation and experience spiritual growth. Empowerment comes through transformative education and opportunities to progress in ministry. Anthony Reddie writes,

> "Practical theological method for undertaking black theology begins with the experiences of the learner and brings them into dialogue with the experience and essential meaning of the diasporan black experience. This method begins with the premise that people in real contexts matter as much as abstract ideas and disembodied theory. It also begins with the real and concrete feelings and experiences of marginalized, ordinary black people as a means of enhancing their critical consciousness and awareness of their agency as subjects in history."[27]

A postmodern approach consists of an addition of sharing experiences of liberation and storytelling to the empowerment component of the model.

Equipping associate ministers for entering pastoral ministry consists of implementation of the mentorship process. Mike Oney writes about the phases of intentional mentoring of Paul to Timothy in what he describes as experiential learning. The ultimate goal of the model of mentoring is the result of a transformational process.

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[26] Ibid., 120.

[27] Anthony G. Reddie, "Participative Black Theology as a Pedagogy of Praxis" in *Black Practical Theology*, edited by Dale P. Andrews and Robert London Smith, Jr. (Waco, TX: Baylor University Press, 2015), 71.

Oney's model of mentoring based on scriptures follows a progression from assessment to investment to awareness and motivation. Timothy also gained valuable insight for his later role as pastor through self-directed learning.[28] The combination of two factors, when implemented, create a viable model of mentoring. Experiential learning appears to be like transformation through on-the-job training. Persons who aspire to advance in church leadership will likely take an initiative to learn some things on their own by working through their strengths and weaknesses with the support of a mentor.[29]

Black associate ministers need encouragement in the same way as Paul did Timothy, with the inclusion of affirming their gifts and leadership skills. Special circumstances occur in African American churches among black ministers. According to Floyd Massey and Samuel McKinney, "The black church is the only area over which black people hold fairly complete authority."[30] Power struggles tend to be prevalent in African American churches whereas black senior pastors may feel threatened by a black associate minister's ability to lead a congregation. In addition, Oney writes, "It appears that what Paul and Timothy experienced in their interrelated and interdependent relationship is often lacking in the development of church leaders in America."[31] However, partnership in ministry between black senior pastors and black associate ministers is very much possible when mutual or communal care prevails.

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[28] Mike Oney, "2 Timothy: Mentoring and Experiential Learner," *School of Global Leadership and Entrepreneurship*, Regent University, (2007): 1-8.

[29] Oney, 6.

[30] Floyd Massey, Jr. and Samuel Berry McKinney, *Church Administration in Black Perspective*, Revised Edition (Valley Forge, PA: Judson Press, 2003), 70.

[31] Oney, *School of Global Leadership*, 5.

Conclusion

Black pastoral and practical theology rooted in black theology will be based on the concepts of educating, edifying, and equipping black associate ministers for entrance into the pastorate. This project entails developing a mentorship and leadership development model for senior pastors and second seat ministers who assist them in the congregation. Black pastoral theology exemplifies an approach to understanding how pastors lead and cultivate second chair leaders. When combined with black practical theology, best practices for senior pastors to mentor second seat leaders may be implemented for their cultivation and preparation to lead congregations.

The postmodern senior pastor has a daunting task of guiding his or her associate ministers who possess leadership skills to enter the pastorate. Many lay members and leaders desire to be in a place where both are thriving and moving toward their passion. The postmodern view of pastoring contemporary ministers who desire to enter the pastorate must be centered on sound relational leadership development and mentorship. Ideally, second seat leaders can be groomed by the senior pastors for pastoral ministry. Pastoral care involves shepherding that builds lasting relationships between pastors, associate ministers and laity.

The theological grounding for this project emphasizes the many services senior pastors may provide within their context of ministry. Biblical and systematic theologies contribute to the formation of pastoral theology. Black pastoral theology integrates relevant hermeneutics for practical theology, putting into practice necessary beliefs and behaviors to do ministry. Paul gives young Timothy instruction about being practical to all those Christians within the bounds of his leadership and authority.

When a senior pastor and other church leaders are secure persons, they can engage one another in mutual relationships of trust and respect for each other's gifts. The collaborative environment then becomes conducive for second seat leaders to advance from the pew to church leadership. Although the senior pastor has a special responsibility for envisioning the whole ministry on behalf of the congregation, guarding threats to shared vision and articulation of the vision repeatedly, he or she may still possibly acquire buy-in in a broader sense. Church leaders who have a Moses and Joshua type of relationship with ministers in the congregation will help model cultivation of gifts in the body of Christ as they build community.

Pastoral and practical theology involves empowering the African American associate minister transition from pew to pulpit in the future. One must always remember what they have learned over the many years of being in ministry. When a spiritual connection with a leader that has many qualities has been established it is then that proper growth can truly take place. The project aims to instruct both associate ministers and senior pastor about how to labor together for the cause of Christ.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

Introduction

This project seeks to address some of the challenges facing the African-American churches in the twenty-first century. Prominent in the United Holy Church of America are the developmental obstacles and impediments faced by African American associate ministers who believe they have a calling to become pastors and lead their own congregations. For these pastors, the road to ordination and pastorate is not easy. In a typical UHC like GTUHC in Burlington, North Carolina, there is lack of focus on leadership development, and the scarcity of opportunities to grow and advance to senior leadership is prevalent.

Seen from a theoretical foundational perspective of ministry practice, the African American church can help its associate ministers in their desire for priestly formation by laying the foundation for a purposeful understanding and application of the ministry concepts of calling, and pastoral formation. This chapter will discuss these key theoretical foundational concepts of ministry practice in further detail. In a postmodern church where leaders have to play a supportive role rather than an authoritarian directive role, senior pastors should focus on providing opportunities for associate ministers to operate in their calling. This calls for a genuine focus on the components of the model of postmodern mentorship, which include educating, equipping and empowering people.

Conceptually, a church, whether African American or not, is a group of people striving to live together and practicing the community and organizational principles that Jesus taught.[1] Such a community or organization requires a constant development of pastoral and organizational leadership. Therefore, foundationally, church leaders can better align education, equipping and empowerment by instituting an effective pastoral formation program and an equitable ordination process as basic theoretical components of their mentorship programs. When properly executed, a genuine postmodern mentorship program can help associate ministers undergo a spiritual and intellectual transformation that leads to a pastoral personality in union with the personality of our Lord Jesus Christ.

Knowing that the church is intricately a group of people striving to live together in an organizational context, Jesus, in Lk 14:28-32, taught about planning, cost-benefit analysis, organization, and financial management. Applied organizational functions such as these require a good grasp of the theoretical construct of management and leadership. Although the church is not a business in secular terms, Taylor acknowledges that the "[the church needs] efficient managers and stewards, and [it] accomplishes this by utilizing the best methods and procedures" available in the secular business community.[2] This research will explore some theoretical foundations in Management and Leadership directly applicable to the postmodern leadership development and mentorship.

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[1] N. Gordon Cosby, *By Grace Transformed: Christianity for a New Millennium* (New York, NY: The Crossroad Publishing Company, 1998), 33.

[2] Samuel D. Proctor and Gardner C. Taylor, *We Have This Ministry: The Heart of the Pastor's Vocation* (Valley Forge, PA: Judson Press, 1996), 5.

Theoretical Foundations in Ministry Practice

According to Brian Williams, the author of *The Potter's Rib: Mentoring for Pastoral Formation*, "Preparation for pastoral ministry is not a matter of graduation, ordination, conversion or individual will. Instead, it is a matter of calling and formation in the company of others."[3] In this research, a theoretical consideration of ministry practice will specifically explore and seek to delineate the concepts of calling and pastoral formation.

Calling

In one of his sermons, N. Gordon Cosby contends, "The unity and maturity of the Body are in direct ratio to the diversity or the multiplicity of the gifts [of calling] in evidence within it."[4] The ministry foundational concept of calling has both religious and non-religious meaning. A calling can be instantaneous, like that of the Apostle Paul on his way to Damascus to persecute the Christians, or it can be a lifelong process phased by a series of pathways and possibilities serving to actualize the calling as it unfolds through a lifetime of experiences.[5] Contrary to what early Lutherans in the Missouri Synod believed about calling, they contended that all rights of "appointment, calling, installation, and dismissal of the minister" reside in the congregation, in the postmodern Christian

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[3] Brian Williams, "Mentoring For Pastoral Formation: Gregory of Nazianzus and the Flight of Pastors," CRUX XL, no. 2 (June 2005), 4.

[4] N. Gordon Cosby, *By Grace Transformed: Christianity for a New Millenium* (New York, NY: The Crossroad Publishing Company, 1998), 95.

[5] Jeffrey R Schweitzer and Roger M Knudson, "Dialogues with Presence: A Narrative Inquiry into Calling and Dreams," *Pastoral Psychology* 63 (2014): 133.

context; calling is a ministry phenomenon with divine origins.[6] A person called to ministry is "one of the ordinary gifts of God [prepared, examined, certified, and called] to [minister to] the people of God. The Almighty God, in his "goodness and mercy, supplies ministers for the pastoral office."[7]

In their article, *"Dialogues with Presence: A Narrative Inquiry into Calling and Dreams*," Jeffrey R. Schweitzer and Roger M. Knudson define a calling as "a vocation issued and dedicated to a divine messenger" or, in a non-religious context "... the process of discovering and living a vital purpose."[8] It is evident that these two definitions follow a systematic logical pattern; nevertheless, Hillman depicted the seemingly mystical phenomenon of calling as a random strike of a sense of purpose and self-search. Hillman wrote that calling is "an urge out of nowhere, a fascination, a peculiar turn of events ... This is what I must do, this what I've got to have. This is who I am."[9] Regardless of the different philosophical views about the ministry concept of calling, a calling by God to serve him and bring glory to his name becomes an essential element upon which a Christian's spiritual life is conditioned.

Schweitzer and Knudson deduced from empirical observations that, "Outside of psychological science...the area of religious vocation is one in which the notion of

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[6] Waldemar W. Wehmeier, "Calling a Pastor: How It Evolved in the Missouri Synod," *Currents in Theology and Mission* 4, no. 5 (October 1977): 269-275, 269.

[7] Paul J. Bauermeister, "The Disciplines of Pastoral Formation: Habits toward Holiness," *Currents in Theology and Mission* 15, no. 1 (February 1988): 62-67.

[8] Jeffrey R. Schweitzer and Roger M. Knudson, "Dialogues with Presence", 133-146.

[9] J. Hillman, *The Soul's Code: In Search of Character and Calling* (New York, NY: Random House, 1996), 3.

calling retains considerable significance."[10] In the early days of the Apostolic Church, the Apostle Paul was a living example of a man called and transformed by God. When Paul gave a discourse about unity and maturity in the Body of Christ, he urged the believers in Ephesus "... to live a life worthy of the calling you have received" (Eph. 4: 11).

In the Epistle to the Ephesians, Paul outlines five specific areas of divine calling followed by a statement of purpose for this calling. Paul wrote, "So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith, and in the knowledge of the Son of God, and become mature, attaining to the whole measure of the fullness of Christ." (Eph. 4:11-13, NIV). Here, the Apostle Paul defined the purpose of divine calling to ministry, which is to equip people for serving God and nurture the members of the congregation to maturity and wisdom in Christ. In the church context, key players in this process of leading the congregation to maturity are the senior pastors and other senior church leaders.

Paul's inspired words, "…live a life worthy of the calling you have received," encapsulate a certain degree of divine mystery and peculiarity which are characteristic to each individual's life. Every associate minister has this divine mystery and peculiarity in him or her. These characteristic inner qualities distinguish each associate minister from the others. The associate ministers' desire to integrate various aspects of ministry into the quest for fulfilling their calling and vocation is one way to manifest their inner characters. In his book, *Speak, Memory: An Autobiography Revisited*, Vladimir Nabokov wrote, "Neither in environment nor in heredity can I find the exact instrument that

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[10] Jeffrey R. Schweitzer and Roger M. Knudson, "Dialogues with Presence," 134.

fashioned me, the anonymous roller that passed upon my life a certain intricate watermark whose unique design becomes visible when the lamp of art is made to shine through life's foolscap."[11] In the context of ministry practice, Nabokov's "intricate watermark" can be a figurative representation of an associate minister's call to pastorate, while "the lamp of art" represents an effective leadership development and mentorship program in the church.

Pastoral Formation

Pastoral formation is process through which a person, whom God has called to preach the gospel, receives thorough preparation and education. It is through this rigorous preparatory process that associate ministers can acquire "a grasp of such issues as where the gospel come from, how it grew up, how it grew out, and what effect it has had on people [and their lives] throughout history."[12] According to two renowned pastors within the African American church context, Samuel D. Proctor and Gardner C. Taylor, any person aspiring to become a leader in the church must go through a pastoral formation process, part of which is theological training. Taylor alludes to during the pastoral formation process with a greater emphasis on communication, especially providing people with the tools and skills they need to communicate the gospel. Later in this research, effective communication will be one of the theoretical foundational concepts highlighted from the field of management and leadership.

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[11] Vladimir Nabokov, *Speak, Memory: An Autobiography Revisited* (London, England: Harper and Brothers, 1951), 141.

[12] Samuel D. Proctor and Gardner C. Taylor, *We Have This Ministry: The Heart of the Pastor's Vocation* (Valley Forge, PA: Judson Press, 1996), 5.

During the pastoral formation process, associate ministers can discover that the pastoral office is not for the minister to own, but it is committed to him or her to "exercise in cooperation and concert with the other pastors of the church…[who] form a collegium, [in other words], a group of people called to the same mission."[13] Therefore, each church should have an effective pastoral formation program that encompasses the process of giving associate ministers the opportunity to build and maintain the type of collegial and pastoral relationships they need to bring vitality and growth to their ministry. Pastoral formation programs should serve the purpose of transforming ministers into pastors filled with faith and driven by inspiration to lead complex and diverse congregations of the postmodern society. When properly structured, a pastoral formation program should translate each minister's pastoral theology and personal spirituality into transformational pastoral leadership.

During the pastoral formation process, the senior leadership of the church should assign each associate minister a mentor or support pastor who guides him or her in proper ways of preaching and teaching according to the Scriptures, and any other denominational documents that delineate the fundamental beliefs of their denomination or local church. Through practical ministerial service, foundational theological reflection, and application of leadership principles within a pastoral team, the associate minister acquires the contextual knowledge needed to divide the Word of God rightfully. In his Second Letter to Timothy, Paul demonstrated this component of pastoral formation, when

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[13] Bauermeister, "The Disciplines of Pastoral Formation," 63.

he wrote, "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth."[14]

Theoretical Foundations in Management

As mentioned earlier, any church is essentially a group of people striving to live together and practicing the community and organizational principles that Jesus taught.[15] In Lk 14:28-32, Jesus taught about planning, cost-benefit analysis, organization, and financial management. Applied organizational functions such as these require a good grasp of the theoretical construct of management and leadership. Although the church is not a business in secular terms, Taylor acknowledges that the "[the church needs] efficient managers and stewards, and [it] accomplishes this by utilizing the best methods and procedures" available in the secular business community.[16]

Management and Leadership stand out as the most popular topics in organizational contexts of the postmodern era. McCormack posits, "Every day leadership is simply management of higher level things."[17] However, Rowitz argues that the two concepts are distinct from each other and require "multilayered" skills.[18] Rowitz further

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[14] 2 Timothy 2:15, New King James Version.

[15] N. Gordon Cosby, *By Grace Transformed: Christianity for a New Millennium* (New York, NY: The Crossroad Publishing Company, 1998), 95.

[16] Proctor and Taylor, *We Have This Ministry*, 5.

[17] Colm McCormack, "Leadership, Leadership, Leadership, Are We All Chanting the Wrong Mantra?" (February 2009), accessed February, 2015, http://www.coursehero.com/file/7550319/BUSI501-Article-Management-amp-Leadership/.

[18] Louis Rowitz, "Management and Leadership," *Journal of Public Health Management and Practice* 16, no. 2 (2009): 174.

theorizes that Management and Leadership lie on a continuum consisting of management and organizational, transactional, strategic and transformational leadership, consecutively.

Whatever theoretical characters one may ascribe to Management and Leadership, an effective manager or leader must have effective managerial skills, show flexibility, and be able to cultivate trust. These qualities are critical in the development of effective pastoral and organizational leaders. According to Satterlee, "The act of managing requires knowledge and skills necessary for acting upon and understanding the functions of management."[19] These managerial skills can be relational, technical or conceptual. Service and Carson believe that at all levels, managers and leaders that have these skills "are in great demand."[20] In a mentor-mentee relationship, effective communication and self-management are two of the many management and leadership skills that can transform associate ministers into highly effective pastoral leaders.

Effective Communication

Effective communication is essential for effective management and leadership; therefore, both senior pastors and associate ministers must learn how to communicate. Communication enables senior leaders to effectively organize human resources and influence others to follow them. Johnson contends, "The key to a successful organization is to have effective followers."[21] When striving for optimal organization structure where

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[19] Anita Satterlee, *Organizational Management and Leadership: A Christian Perspective*, 2nd edition (Raleigh, NC: Synergistics International Inc., 2013), 4.

[20] Robert W Service and Charles M Carson, "Management and Leadership: Religion the "Mother of all Context." *Interbeing* 3, no. 1 (2009): 37.

[21] Barry Johnson, "Good Followership," *Training Journal* (September 2011): 32-36, accessed January, 2016, http://www.learningpartners.co.uk/sites/default/files/resources/Good%20Followership.pdf.

both senior leaders and their associates play key roles in promoting the vision of the house, communication plays a fundamental role in enhancing operations fluidity, managerial involvement, and leadership effectiveness.

Leaders and mentors can build effective supportive communication on honesty and interpersonal trust. In organizations, leaders and their followers are dependent on each other's honesty and trustworthiness. Consequently, for the follower to "embrace effective followership" it behooves the leader to display qualities that encourage "trust in the leader-follower relationship which can easily be conveyed through effective communication."[22]

Self-Management

Leaders must have the ability to manage their attitudes, perspectives and their interaction with others. McCormack states that if leaders cannot manage themselves they cannot manage others. In a church context, this self-reciprocating quality of self-management applies to both senior pastors and associate ministers. According to Holdford, self-management requires taking personal responsibility, having self-awareness and developing interpersonal skills.[23] For Mosley and Patrick, those who understand and have the ability to manage themselves, will be able to adapt to the various situations of a

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[22] Satterlee, *Organizational Management and Leadership*, 7.

[23] D. Holdford, "Managing Oneself: An Essential Skill for Managing Others," *Journal of the American Pharmacists Association* 49, no. 3 (2009): 436-443.

given organization and improve other's perception of their "reliability and dependability."[24]

In The UHCA, the organizational make-up of the various member-churches exhibits some complexities. This usually occurs as an identifying feature of many African American denominations and churches of the postmodern era. In a complex organization structure, adaptation to a constantly changing environment remains essential for leaders and their followers, as well as organizational mentors and mentees. This amounts to flexibility in the face of changing demographic conditions of the pew, changes in financial resources and other organizational circumstances.

Self-managing leaders learn to adjust their leadership styles based on the demand of the times. Leaders who can adapt to different environments and effectively apply situational leadership styles are in high demand in the religious and secular organizations, including churches. Self-management coupled with managerial and leadership flexibility helps the African American church, in particular, and all church organizations in general, reach optimal levels of operations through the establishment of essential personnel at each level of operations and mission.

Strategic Implementation of Management and Leadership

Leadership is an unattainable goal without effective management. The Book of Proverbs says, "Where no wise guidance is, the people fall, but in the multitude of

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[24] Donald C. Mosley and Dennis Keith Patrick, "Leadership and Followership: The Dynamic Process of Building High Performance Cultures," *Organizational Development Journal* 29, no. 2 (Summer 2011): 85-100.

counselors there is safety."[25] Leaders must be resourceful, utilizing the people, skills, and technology that are at their disposal. The Bible provides several models for successful managers and leaders that have been able to effectively benefit from communication, flexibility and trust. Moses and Joshua were two leaders who demonstrated the ability to communicate effectively, cultivate trust and adapt to different circumstances when faced with adversity. The children of Israel understood and knew that Moses was their leader. He led and effectively communicated God's vision to them. In honing their skills, managers should model their behavior with honesty and selflessness and strive to reflect Jesus Christ in all their actions. A study of both religious and secular organizations of the postmodern era would illustrate that the theoretical concepts of management and leadership discussed in this research effectively benefit any organization. Historically, concepts of managing and leading have been, more often than not, embodied in a single individual who would likely be called a manager or leader–in a church context that would a senior pastor or any other senior church leader.

The Johari Window

One of the foundational elements of an effective mentorship program is the level of mutual understanding that exists between the mentor and the mentee. To help create a model that promotes mutual understanding between mentors and mentees, and between senior pastors and associate ministers in an African American church body context, it is worthwhile to explore an organizational behavioral tool referred to as the Johari Window.

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[25] Proverbs 11:14, *Amplified Bible*.

In 1955, Joseph Luft and Harry Ingham developed the Johari Window as a tool that can be "used to improve understanding between individuals."[26] Luft and Ingham modeled the Johari Window around building trust between individuals through self-disclosure combined with the individual's propensity to self-awareness through feedback from others. Structurally, the model consists of four quadrants: the open area, the blind area, the hidden area and the unknown area.

- The open area houses the things an individual is aware of about himself or herself, and are known by others.
- The blind areas are things that others know about an individual, but the individual is unaware of those things.
- The hidden area is where things that an individual know about him- or herself, but others do not know about him or her.
- The unknown area consists of things unknown by an individual and by others.

Self-disclosure, constructive feedback from others and trust building determines the content and level of information sharing in each Johari Window area.

Self-Disclosure

As mentioned earlier when discussing the ministry concept of calling, one of the characteristic features of a vibrant church is the diversity and multiplicity of the gift of calling among ministers and other church members. Subsequently, it serves to argue that

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[26] *The Johari Window*, 1996-2013. Accessed May, 2016, http://www.mindtools.com/CommSkll/JohariWindow.htm.

every senior pastor and every associate minister has, to some degree, an interesting side about him- or herself. Since self-disclosure is the process through which people reveal personal information to each other, the practical application of the theoretical concepts of the Johari Window to a mentor-mentee relationship in a pastoral and ministerial context can significantly contribute to the laying of a strong foundation for intimacy and trust. This can further enhance the quality of interpersonal relationships and improve both the spiritual and psychological formation of associate ministers.

In an analysis of how senior pastors in The UHCA relate to their associate ministers, there is a phenomenon where the senior pastors appear pre-occupied with their denominational duties. Therefore, they spend limited time getting to know the important details about each associate minister's personal background. According to Cameron, Holmes and Vorauer, self-disclosure is most effective when reciprocated with "responsiveness, understanding, caring, and support."[27] However, the theoretical construct of self-disclosure seems to suggest that in a leader-follower or mentor-mentee relationship, both parties should disclose personal information in a way that is informative about the person's background, though not too revealing to compromise privacy or respect between the individuals. Although it might be counter-productive to disclose extreme information about oneself, self-disclosure allows the mentors and

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[27] Jessica J. Cameron, John G. Holmes and Jacquie D. Vorauer. "When Self-disclosure Goes Awry: Negative Consequences of Revealing Personal Failures for Lower Self-esteem Individuals," *Journal of Experimental Social Psychology* 45, no. 1 (2009): 217.

mentees or senior pastors and associate ministers to find a common ground, generate new information, and set ground rules for their relationship.[28]

Constructive Feedback

The identification of an associate minister's gift of calling and genuine mentoring during the pastoral formation process reveal areas or opportunities for improvement before an associate minister becomes a fully ordained pastor. The organizational behavioral concept of the Johari Window theorizes that the blind area houses elements of "inadequacy, incompetence, unworthiness, or rejection."[29] Senior pastors and other mentors in a church body context should seek to identity these opportunities for improvement in their associate ministers.

Constructive feedback and practical assignment help develop associate ministers in areas. Morgan believes that done constructively, feedback can offer a "structured method to facilitate reflection and self-awareness."[30] It can also help promote and enhance interpersonal skills and thinking styles within a pastoral team. Giving and receiving sensitive and constructive feedback contribute to the expansion of an individual's open area, hence decreasing the blind area. It is worth mentioning here that from an organizational behavioral point of view, associate ministers will be able to learn

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[28] H. Halpern, "Supervision and the Johari Window: A Framework for Asking Questions," *Education for Primary Care* 20, no. 1 (2009): 10-14.

[29] *The Johari Window*, 1996-2013.

[30] Gareth Morgan, "Reflective Practice and Self-awareness," *Perspectives in Public Health* 129, no. 4 (2009): 161.

from the feedback only when their senior pastors and mentors give it in a respectful and tactful manner.

Trust Building and Open Communication

In order for the African American church to perform at a high level in its endeavor to educate, equip and evangelize, and succeed in accomplishing established mission goals, the clergy must open the lines of communication with the laity and develop trust amongst the senior and junior aspiring leaders of the church. This research establishes an idea that open communication and trusting relationships are fundamentally based upon the level of understanding between individuals, to include understanding between mentors and mentees or between senior pastors and associate ministers. Generally, the Johari Window demonstrates the importance of open communication and helps us understand that "The more people know about each other, the more productive, cooperative, and effective they'll be when working together."[31] The researcher believes when churches properly apply the fundamental concepts of ministry together with the Johari Window tool, each associate minister will be able to realize the personal information relevant and pertinent toward building trust with others. This will eventually result in a more organizationally committed pastoral staff.

Ministry Practice and the Johari Window

Biblical Theology intertwines the concepts of self-disclosure, constructive feedback and open communication. In 2 Cor. 6:11-13, the Apostle Paul discourages

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[31] *The Johari Window*, 1996-2013, 3.

keeping secrets, and instead encourages confronting issues tactfully, but directly with open and candid communication. Paul declared to the Corinthians that "our hearts are open," urged them to "open [their] hearts"; and demonstrated that feedback given under the guidance of the Holy Spirit can help believers improve their spiritual walk here and fulfill their God ordained responsibilities within their organization. Knowing more about each other facilitates the individual's effort to love, care, and support others.[32]

From a Biblical perspective, it is important to remember that while there might be things hidden or unknown by others regarding our personality and character, we cannot hide anything from God. The Psalmist declared that the Lord examines the hearts, has knowledge of everything and His knowledge is "too great for [anyone] to understand."[33] The hidden area of the Johari Window manifests the importance of acting with integrity. God is always watching and "the secret things belong unto the Lord."[34]

Conclusion

This theoretical study to the DMin employs concepts of postmodern mentoring, pastoral formation and leadership development for associate ministers serving in second seat leadership roles in African American churches. In the process of analyzing the leadership challenges faced by African American associate ministers who feel a call to pastor, a foundational understanding of the ministry practice concepts of calling and

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[32] John 15:12 and Philippians 2:3-5, *New International Version.*

[33] Psalm 139, *New International Version.*

[34] Deuteronomy 29:29, *King James Version.*

pastoral formation can pave the way for creating opportunities for growth and advancement to senior pastoral leadership.

When the senior pastor in a church genuinely seeks to create an effective mentorship and leadership development program, he or she gives the associate ministers an opportunity to work out their pastoral calling. This would involve stewardship roles in the church that particularize each associate minister's calling, hence allowing him or her to integrate all elements of his or her intellectual, religious, and spiritual identity. Consequently, in their ministry context, once ordained, associate ministers can have a greater sense of divine accompaniment, which Jesus promised, "And surely I am with you always, to the very end of the world."[35] The greatest outcome of such an experience is that associate ministers can go on to fulfill the commission on their lives and glorify God by letting their light shine for the world to see.[36]

The success of each organization depends on the strategic implementation of effective management and leadership. Managerial and leadership skills are obtained and perfected through education and experience. Pastoral formation and leadership development programs will be instrumental to resolving the mentorship and leadership challenges which the African American church faces today.

Colm McCormack's advises a proper focus essential to accommodation and response of aspiring leaders who seek the reward of great leadership. African American churches can benefit from incorporating reward and recognition in the leadership development and mentorship programs for associate ministers. Diversity and multiplicity

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[35] Matthew 28:18-20, *New International Version.*

[36] Matthew 5:16, *New International Version.*

of the gift of calling within congregations require church leaders to utilize a Job Characteristics Model to create a greater sense of skill variety, task significance, task identity and autonomy for their mentors and associate ministers.[37] The engagement of associate ministers and their satisfaction can be maximized through participatory decision-making and goal setting. Team building in the form of mission trips, global community volunteerism or other functions helps open the channels of communication and trust building between associate ministers and their mentors or senior pastors.

The Johari Window tool will be used to understand and improve mentor-mentee relationships. The African American pastoral leaders can use this tool to identify individuals who have specific callings on their life and to determine best suited for different positions within the church organization. During the pastoral formation process, the mentors can gain insight in the associate minister's hidden area by engaging in interactive discussions where both parties revealing information about themselves and how they feel about the church organization.

Church leaders may benefit from components of the Johari Window to build trust through interactions with other members of the church. When associate ministers go out in the mission field for practical training in evangelization, the Johari Window concepts helps them identify the different cultural dimensions in which they operate. It aids them to lay the foundation for customizing personal etiquettes, standards and codes to the geographical location in which they serve.

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[37] Stephen P. Robbins and Timothy A. Judge, *Organizational Behavior* (Upper Saddle River, NY: Prentice Hall), 2009, 59.

Deficiencies identified in the historical and theological foundations of this DMin project pertain to many issues in African American churches like lack of openness, understanding and effective communication. Among the features that characterize effective leadership is consciousness and openness. This theoretical study provides tools for developing relationships and creates a work environment that is conducive to sharing opinions, ideas and constructive criticisms. Church leaders should utilize these tools to learn pertinent information about associate ministers' abilities, skills, and knowledge before assigning them to a particular task. This organizational behavioral approach will help the associate ministers become more efficient and effective in their calling and give them an opportunity to discover any issues or concerns that may prevent them from responding to their calling with genuine commitment.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

Moving forward in ministry requires both intrinsic and extrinsic motivation for individuals to grow and mature into senior leadership. Modeling expected behaviors and exhibiting spiritual growth and maturity demonstrate awareness of individual goals and the desire to advance to senior leadership positions within the church or other contexts of ministry. Communication and partnership between senior leaders and associate ministers provide a backdrop for collaboration and transformation. The most effective transformative learning practices involve a willingness to change and the leadership support to do so. Associate ministers require guidance and cultivation to become senior leaders in the future.

The primary goal of this project was to bridge the gap between senior pastors and their assistant or associate ministers in their own local contexts. Participants believed that because of the gulf or gap between the senior pastors and those who occupy the second seat, there is a tremendous need for some type of mentoring process to take place in order to groom them for the pastorate role. Participants in this study overwhelmingly said they valued the experience because of the content that was shared, in the order in which it was shared. Off the record personal conversations with several associate pastors again revealed although the sessions were beneficial, perhaps more candid participation from

the associate ministers may have been received during the sessions, if they could have been in the sessions without their senior pastors being present.

The findings in this project will demonstrate some pastors have successfully endeavored to informally mentor and develop their associate ministers to leadership positions either within the church or in other ministry contexts, while others have failed with subsequent dissatisfaction expressed among associate ministers. This project has analyzed several categories (pastoral care, exegesis, biblical homiletics, evangelism, pastoral formation, spiritual integration) in the mentoring process. Using this model, pastors synergistically nurture personal relationships, share responsibility, develop leadership skills and accountability for the maturation of associate ministers. The project findings will act as a guide to create a mentorship model for educating, equipping and empowering African American ministers serving in churches. When implemented, it increases the likelihood that African American associate ministers who feel the call to pastor will be prepared to succeed a senior pastor or to provide senior pastoral leadership for a congregation. Senior pastors of African American churches may find the information particularly relevant to meet their needs for pastoral leadership development, in addition to sharing its contents with associate ministers for their instruction.

Methodology

Generally speaking, the overall goal of the church is to save souls. In the current era of the church, leadership is constantly seeking ways to improve membership, stewardship and mentoring/preparing others for leadership. An inherent assumption of

the church is people come to the church with a positive attitude ready to work and uplift others.

Therefore, this project sought to engage a leadership development and mentorship model for senior pastors to prepare assistant and associate ministers in their context. From biblical, historical, theological and theoretical foundations, this project attempted to address and answer the following questions: 1) What issues affect the leadership structure in African American churches? 2) What is the process for appointing, assigning and promoting leaders within the African American church context? 3) What leadership theories can African American churches apply to the framework of an effective leadership development and mentorship program?

In an article adapted from his book, *The Potter's Rib: Mentoring for Pastoral Formation*, Brian Williams contends, "Preparation for pastoral ministry is not a matter of graduation, ordination, conversion or individual will. Instead, it is a matter of calling and formation in the company of others."[1] In the church context, key players in this formation are the senior pastors and other senior church leaders. This project posits the hypothesis for a church to have a successful pastoral formation and leadership development program.

Senior pastors can play both directive and supportive roles for their associate ministers. These roles include giving associate ministers leadership assignments, directly coaching associate ministers to help them develop their skills to reach their aspirations in senior church leadership, connecting associate ministers with influential leaders outside of their denomination, and sharing personal experiences with associate ministers.[2]

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[1] Williams, "Mentoring For Pastoral Formation," 4.

[2] Stephen P. Robbins and Timothy A. Judge, *Organizational Behavior* (Upper Saddle River, NY: Prentice Hall, 2009), 110.

From the foundational study of this project along with the researcher's own subjectivity, the findings would overwhelmingly demonstrate that while there are some pastors who have successfully endeavored to informally mentor and develop their associate ministers to leadership positions either within the church or in other ministry contexts, many others have failed with subsequent dissatisfaction expressed among associate ministers.

Six specific categories germane in the mentoring process toward the development of associate pastors became the topics for curriculum study: 1) pastoral care, 2) exegesis, 3) biblical homiletics, 4) evangelism, 5) pastoral formation, and 6) spiritual integration. Using this model, pastors would be able to synergistically nurture personal relationships, share responsibility, develop leadership skills and accountability for the maturation of associate ministers. Additionally, the project findings would act as a guide to create a mentorship model for educating, equipping and empowering African American ministers serving in churches. When implemented, it could increase the likelihood that African American associate ministers who feel the call to pastor will be prepared to succeed a senior pastor or to provide senior pastoral leadership for a congregation. Senior pastors of African American churches may find the information particularly relevant to meet their needs for pastoral leadership development, in addition to sharing its contents with associate ministers for their instruction.

Implementation

The study design for this project was challenging as well as fulfilling. It was challenging because initially the researcher had designed the project to evolve in the

following stages: 1) assemble the assistant and associate ministers at GTUHC to serve as the cohort group for this study, 2) disseminate the survey to be completed by the cohort group, as shown in Figure 1, on page 115, to establish a benchmark for understanding their basic needs which would ultimately aid in shaping the topic areas for the curriculum study, and then 3) conduct a ten-week curriculum study that would engage the participants in wholesome conversations, exegetical teachings, and self-inquiry examinations scheduled to begin in February 2015 and conclude by the second week in April 2015.

The researcher planned to complete the project at the original venue, GTUHC. However, the senior pastor of GTUHC did not give clearance to implement the researcher's curriculum within that context nor did he encourage the intended cohort group to complete the survey questions. Despite this slight setback, the researcher devised an alternative plan to follow through with collecting data for this research. Using the same survey intended for the initial cohort group, the researcher mailed out 150 surveys in March 2015 to associate ministers serving in different capacities in various African American churches in Alamance County.

Between March and late April, responses did not come back as readily as the researcher expected. Unbeknownst to the researcher the assistant or associate minister was either encouraged not to participate in this study, they were reluctant, provided scant or vague responses to the open-ended questions for fear of retribution from their senior pastor if he or she found out that they may have expressed dissatisfaction with the senior pastor's leadership, lack of mentorship or any variation of potential indictments made against the senior pastor to expose them of neglect or wrongdoing. These sentiments

were shared with the researcher "off the record" in private conversations when attempts were made to solicit more participation. Again, the 150 surveys were selected out of exigency and familiarity because the researcher personally knew many of the potential cohort participants because the researcher, at that time, was a fellow colleague in the ministry as an associate minister.

Survey Questions

In an effort to capture relevant information for testing the hypothesis for this project and create a working model for mentoring associates, the researcher used the following survey questions:

1. **Indicate your gender.**
2. **Indicate your age range.**
3. **How long have you been a member of the African American church?**
4. **How long have you served in your current ministry context and in what capacity?**
5. **What type of mentorship have you received or been involved in?**
6. **How many speaking engagements have you received in the last 12 months?**
7. **Are you a head of a department or ministry within the church? If yes, explain how you were appointed to this position.**
8. **On a scale of 1 to 5, 1 being dissatisfied and 5 being very satisfied, how would you rate your overall satisfaction with Gospel Tabernacle United Holy Church? State your reason for this rating.**
9. **Likelihood to recommend on a scale of 'Not Likely, Somewhat Likely, Likely, Very Likely':**
    a. **How likely are you to recommend your church to another associate minister? Explain the reason for your rating.**
    b. **How likely are you to recommend your church to a recent convert? Explain the reason for your rating.**
    c. **How likely are you to recommend your church to a non-believer? Explain the reason for your rating.**

10. **Do your leaders assign you challenging assignments?**
11. **Does your senior pastor connect you with influential leaders outside your ministry context?**
12. **In order of importance, list what you believe should be the most important ministries within your church?**

Figure 1. Initial Survey (given in March 2015)

Role of the Researcher

The quality of qualitative research is enhanced in instances when there is a researcher-participant rapport. This study uses the researcher as key and critical understanding in the range of strategic, ethical and personal issues that must be considered in the process. Researchers must expose their bias, interests and values about the research up front to ensure the integrity of the process. These steps include the researcher being honest in revealing past experiences that provide insight on background data. These data assist the audience in better understanding the topic, setting, and the participants. To further ensure an ethical process, the researcher must reveal any connections to the site, participants, and must describe the steps taken to be permitted to use the research site. This process must be completed to ensure participants' confidentiality. Sensitive issues should be discussed and information concerning how these issues will be discussed should also be a part of the disclosure. These steps were strictly adhered to in this study. Additionally, member checking, allowing participants to explain what they observed and practiced allowed the researcher to remain ethical in the course of this query.

The goal is to explore mentoring and the impact it could have on the ability to create effective leaders in the church. As a church leader who was not mentored, personal biases do exist. Because of expereince in the UHC in various capacities, a lack of leadership preparation is apparent to me. This experience directly connects to the other participants. All parties, presenter and participants, have disclosed they have not gotten any mentoring or leadership preparation in the church. These biases must be set aside along with thoughts and feelings about the institutions we work within. When this research began, part of my responsibility was a national leadership position with the UHC. This provided opportunity to work with several people nationally to teach them how to teach and present information in the church. Triangulation and member check were strictly adhered to during the course of this study.

Participants for Study Group A

In late April, when the researcher began his analysis of the surveys that were submitted, the participant pool, which will be referred to as Study Group A, totaled 21.

Table 1: Age Ranges for Associate Ministers in Study Group A

Age Range	Number of Responders	Percentage
60 and above	5	24%
50 to 59	4	19%
40 to 49	7	33%
30 to 39	2	10%
20 to 29	1	5%
Not disclosed	2	10%
Total	21	100%

The demographic data, as shown in Table 1, solicited from the respondents focused on gender, age and length of service in the current position of ministry. The gender distribution between male and female respondents was almost one-to-one. Ten out of twenty-one of the respondents were female, while the number of male respondents was eleven. This reflects an almost evenly distributed share of ministry responsibilities among the associate ministers surveyed for this project. This is an important observation in a postmodern African American church where, traditionally, men often dominate the pastoral and church ministerial duties. A National Congregations Study published in 2015 showed that in 2012, the share of female senior or solo pastoral leaders in the congregations across the United States was only 11%.[3] However, the even gender distribution can be attributed to the small number of respondents, i.e. only twenty-one out of 150.

The age distribution was more diverse, with 33% of the respondents between the age of forty to forty-nine, 24% at the age of sixty and above, and 19% between the ages of fifty to fifty-nine. The diversity in the age of the respondents points to a need for a pastoral leadership development program that provides room for personalized mentoring. Such personalized mentoring should be based on each individual's level of maturity, ministerial goals, personal and professional experiences, realistic options available to move into positions of senior leadership within the church, and willingness to take ownership of and be accountable for personal development. There is a justifiable

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[3] Mark Chaves and Alison Eagle, *Religious Congregations in 21st Century America*, A National Congregations Study (Released December 2015), accessed February, 2017, www.soc.duke.edu/natcong.

expectation that senior pastors pour their lives into their associate ministers to provide them with both spiritual and professional guidance. Though potentially demanding and time consuming, mentoring can be an avenue for associate ministers to reap lifetime benefits from their senior leaders' wisdom and experience. Awareness of the difference in ages among associate ministers can give the mentor insight into the different personalities, ministry styles, adaptability and ability to learn among the associate ministers.

Ministry Capacity of Service

Table 2: Ministry Service for Associate Ministers

Ministry Capacity	Number of Times Reported
Associate Minister	12
Teaching Ministry	8
Worship Ministry	6
Pastoral Assistant	5
Sunday School Ministry	5
Youth Ministry	5
Senior Pastor	2
Singles' Ministry	1
Treasury and Finance Ministry	1
Director of Ministry	1
Leadership Ministry	1
Education Ministry	1

Preaching Ministry	1
Media Ministry	1
Altar Ministry	1
Ordained Minister	1
Grand Total	52

On the question of the capacity in which the respondents serve or have served, the survey identified sixteen categories under which the surveyed ministers serve. The survey also revealed that each associate minister serves in at least two different ministry categories. Notable to the survey results is that, despite the survey question being clear and straightforward in asking for the capacity of ministry in which the respondent currently serves, ten out of the twenty-one responders mentioned "associate minister" as one of the ministry capacities in which they serve. This observation, combined with the fact that associate ministers serve under multiple ministries, points to a potential lack of specialization, structure and streamlined process for delegating ministry and developmental assignments to associate ministers.

In addition, the survey results highlight that only one out of twenty-one respondents reported being an ordained minister despite the fact that all those who responded to the survey stated they have been members of the African American church for most or all of their entire life. The five top ministry capacities reported are teaching ministry, Sunday school ministry, youth ministry, worship ministry and pastoral assistant ministry. Other ministry capacities identified in the survey include singles ministry, treasury and finance, leadership, preaching, media, education and altar ministry.

There is a diversity of ministry service among survey participants. This alludes to the importance of churches establishing a well-structured and streamlined model for mentorship, pastoral formation and leadership development. This model should focus on first clearly identifying the specific calling God has on each associate minister, then progress to developing him or her in the context of his or her personal calling. For instance, a person that has a calling to be a youth pastor start off with explorative goal setting meetings with the senior pastor, current youth pastor and other leaders in the youth ministry.

Type of Mentorship Received

On the question of the type of mentorship the associate ministers received or have been involved in, the variation of the responses given is staggering. All the twenty-one survey participants either received informal situational mentoring through their pastors and other leaders in the church, or through some type of periodic leadership training classes. While two of the twenty-one associate ministers who participated in the survey stated they received little to no mentoring, those who received some form of mentoring through direct interaction with their pastors or other senior leaders in the church anecdotally described their coaching experience as:

- "close relationship with pastor,"
- "pastor has always been ministerial mentor through my clergy career,"
- "under the tutelage of my father and another pastor of the church,"
- "pastor served as mentor,"
- "continuous mentoring by pastor,"

- "mentored by pastor and leaders from other churches," and
- "mentored through five pastors."

Other methods of mentoring currently applied by the churches to which the survey participants belong range from ministry classes to leadership classes, partnership with other ministers, to training and periodic meetings and debriefings with leaders. An effective leadership development and mentorship program should encapsulate all these approaches in a structured manner. A streamlined and structured model for mentoring will help consolidate all these approaches to mentoring into a program that encourages ownership for personal development, reinforces key ministerial and pastoral skills, emphasizes core values, and helps the associate minister develop interpersonal skills and relationships with other leaders in the church.

Leadership Positions vs. Speaking Engagements

The survival of churches and Christian religious denominations relies upon the extent to which their leaders are involved in ministry. The researcher applied this survival to associate ministers in the survey by asking them to disclose the number of speaking engagements they have received over the last twelve months, and whether they head a department or ministry, and if so, how they were appointed to their respective positions. Out of the twenty-one survey respondents, only nineteen provided answers to these questions. Out of the nineteen who answer these two questions, thirteen (68.4%) held leadership positions in a department or ministry. Majority of those who held leadership positions also received five or more speaking engagements in the twelve months preceding the survey, with three having twenty or more speaking engagements. This

component of the survey is important because it highlights the importance of producing mature associate ministers who have cultivated the ability to replicate the mentoring and pastoral formation process to create a continuous leadership development cycle.

Early apostles assigned their mentees leadership roles within the church as a mentorship approach to develop their pastoral skills. For example, Paul documents in his letters how he appointed his young mentee, Timothy, authority to some of the early churches, co-authored biblical epistles with him, and urged him to continue the work of planting and leading Christian churches around and across the lands surrounding the Mediterranean Sea.

Satisfaction with the Home Church

When senior pastors and other leaders in the church fail to challenge their associate ministers with exciting new opportunities for growth and development, associate ministers, similar to employees in secular organizations, stagnate and cease to function at full capacity due to lack of job satisfaction.[4] The level of satisfaction with the church is a good indicator for the extent to which there exists a need for a greater sense of fulfillment and accomplishment with what associate ministers do.[5] To test this assumption in this project, the survey asked respondents to rate their overall satisfaction with their church on a scale of one to five, with one being very dissatisfied and five being very satisfied. While the survey results earlier revealed that the responding associate ministers were not receiving any formal structured and streamlined mentoring, the rating

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[4] Eileen McKeown, "Employee Stagnation Could Lead to Migration." T+D, December 2009: 19.

[5] Kahlib Fischer, "BMAL 500 Audio Lecture Series." World View and OB-12-19-2012. Liberty University. 2009.

and explanation of their levels of satisfaction with the church reveals other intrinsic and extrinsic factors that keep the associate ministers satisfied and focused on their calling.

Table 3: Associate Ministers' Satisfaction with Their Churches

Satisfaction Rating	Number of Responders	Percentage of Responders
Dissatisfied	1	5%
Moderately Satisfied	6	29%
Satisfied	5	24%
Very Satisfied	9	43%
Grand Total	21	100%

A closer look at the reasons given for satisfaction ratings shows that two extremes are evident: associate ministers leaning toward dissatisfaction (Dissatisfied and Moderately Satisfied) and those leaning toward a higher level of satisfaction (Satisfied and Very Satisfied). The main reasons given for leaning toward dissatisfaction or moderate satisfaction are:

- Senior leadership's lack of communication with associate ministers.
- Inadequate training for volunteers, especially Sunday school teachers.
- There is still a lot of room for growth, maturity, service of ministry and overall spiritual development as a corporate body.
- It can be difficult for the people to understand that the church's ministry extends past the church.

- No mentoring plan in effect to assist with spiritual development of members and mentoring.
- Any mentoring given, although very good, is for the most part self-initiated by associate ministers.

Associate ministers leaning toward a higher level of satisfaction credited their satisfaction to other intrinsic and extrinsic solutions that speak to their hearts besides mentoring. None of them specifically pointed to a formal structured mentoring program as one of the reasons for their satisfaction. In summation, these associate ministers gave the following reasons for their satisfaction:

- The church is inclusive, welcoming, and nurturing and embraces the Spirit of Christ more with no hindrances.
- The church does awesome ministry and outreach with relevant teaching and preaching.
- The pastor always encourages us to increase our knowledge of the word and ministry.
- The pastor preaches and teaches the word according to scripture and he makes it live in your own life.
- Classes are made available to us in many areas and we are able to grow there
- The pastor allows and encourages associate ministers are to operate in their gifts.
- The pastor is genuinely concerned about the members and surrounding community.
- Associate ministers and their families are able to participate in multiple ministries without feeling overtaxed or burned out.

According to Zhou and George, "Employees respond to job dissatisfaction in one of four ways: exit, voice, loyalty and neglect."[6] Neglect means that employees choose to remain with the organization, while exhibiting withdrawal behaviors that are passive such as indifference and putting forth less effort. This survey revealed that a significant number (34%) of associate ministers who responded were leaning toward dissatisfaction, while still finding a reason to remain with their churches.

An effective mentoring and leadership development program that applies the concepts of goal setting and job design can help create extrinsic solutions that speak to the associate ministers' hearts and help return them to their full functioning capacity. Goal setting embodies the covenantal perspective of participatory decision-making and empowerment to set personal ministry goals.[7] An effective leadership development and mentorship program should address the associate minister's goals, contextual reality, available ministry options and willingness to grow in a step-by- step process. This project seeks to create a model that reflects the covenantal perspective of participatory decision-making and empowerment to set goals, while observing the behavioral aspects of mutual care, affirmation and teamwork between the mentor and mentee.

Likelihood to Recommend Church

Gaining an understanding of the extent to which associate ministers have a contextual understanding of the concepts of serving, equipping and empowering others for ministry, the survey asked them about their likelihood to recommend their respective

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[6] Jing Zhou and Jennifer George. "When job dissatisfaction leads to creativity: Encouraging the expression of voice." Academy of Management Journal 44, no. 4 (August 2001): 682-696.

[7] Kahlib Fischer, "BMAL 500 Audio Lecture Series." World View and OB-12-19-2012. Liberty University. 2009.

churches to another associate minister, a recent convert, or a non-believer. Overall, 86% (sixteen out of twenty-one) of the associate ministers in survey were either likely or very likely to recommend their church. The reasons they gave for the likelihood to recommend reflect that all these associate ministers, regardless of whether they had received formal mentoring or not, understand that the main purpose of the church is not about them. Although there are some variations in the way they expressed their likelihood to recommend, they are no doubt from their responses that they understand that church is not just about them pursuing their calling, but primarily about making sure that all people are saved, healed, set free, filled with the holy spirit, equipped, empowered and ready to serve God.

Table 4: Associate Ministers' Likelihood to Recommend Their Churches

Rating	Number of Associate Ministers Likely to Recommend Their Church to:		
	Another Associate Minister	Recent Convert	Non-Believer
Not Likely	1	1	1
Somewhat Likely	2	2	2
Likely	5	5	5
Very Likely	13	13	13
Grand Total	21	21	21

Rating	Percentage of Associate Ministers Likely to Recommend Their Church to:		
	Another Associate Minister	Recent Convert	Non-Believer
Not Likely	5%	5%	5%
Somewhat Likely	10%	10%	10%
Likely	24%	24%	24%

Very Likely	62%	62%	62%
Grand Total	100%	100%	100%

In terms of likelihood to recommend their church to other associate ministers outside of their context of ministry, below are the most compelling reasons associate ministers gave for their recommendation:

- Ministers are trained, poured into by our pastor, and given opportunity to preach God's word.
- The researcher's leader gives you a chance to share your gift and teach proper pulpit etiquette.
- Our pastor spends quality time training the ministerial staff.
- Pastor conducts a monthly ministers' leadership class to develop effective ministers.

Pastor is a great mentor and loves to instill into associates about order and integrity.

- Pastor is a teacher and has the love for people in his heart. An associate minister would be in a great place to learn.
- Upon completion of training of church by-laws, ministers are utilized throughout the ministry and encouraged to fill vacancies when available.
- We have a very good training program for associate ministers and the senior pastor is always there to give us advice.

Clearly, for these associate ministers, the senior pastor plays a key role in their decision to recommend the church other associate ministers. However, it is worth noting

that there were two negatives mentioned in this part of the likelihood survey that led to the isolated ratings of 'Not Likely' and 'Somewhat Likely':

1. All churches have their problems and we are no different.
2. The number of associate ministers may deter people from coming.

These two negative ratings should not go without notice because they speak to the church's ability to resolve internal issues that may arise, and whether senior leaders plan to graduate associate ministers to pastoral or other leadership positions. Keeping a large number of associate ministers on the roll might very well deter or hamper other church members with a calling to pastor to step up and serve in ministry capacities.

The responses to the question why associate ministers would recommend their respective churches to new converts and non-believers overwhelmingly indicate why these associate ministers feel that they have a calling to pastor. It is clear that they have their mind set on soul harvesting and teaching and preaching God's words. Below are the most compelling reasons they gave for recommending their churches to new converts and non-believers:

- There is a nurturing spirit in our church and the person would receive the word via preaching and teaching.
- A recent convert would receive and learn the necessary tools to combat life's pressures in understanding God's way, and because of the ministry opportunities available, [our church] is a great place to grow into a deeper relationship with Jesus Christ.
- At our church, we preach and teach the word of God through illustrations. New converts will more easily be able to navigate the experience because of the new

membership classes available to help new converts learn about the church and God.

- Our church has a great foundation and a pastor who teaches from the Bible. Support is available to strengthen new converts and the fundamental doctrine is sound.
- This ministry shows compassion to everyone. There is no respecter of person, we are a "who so ever will" ministry. The pastor has cultivated an inclusive atmosphere and concern for individual spiritual development.
- There are many resources in the ministry to help the new convert to grow and mature. They can come in and be among loving and caring people who are looking out for their spiritual being.
- We have adopted a method "show Jesus in a different way." New converts and non-believers will hear the gospel of Jesus Christ in a loving and accepting environment.
- We teach and preach the gospel of Jesus Christ and we display the love of God, which is what non-believers need to hear and see. The word of God is foremost and the spirit of the Lord is present. Everyone has an opportunity to share and ask questions of our pastor.
- Our patience, our out of the box ministry tools and our programs enable us to meet people in their level and minister to them where they are.
- A non-believer would have opportunities to understand his/her role in the body of Christ in order to give their life to Christ. This is a loving, non-judging congregation.

- The researcher's church gives biblical solutions for real life situations. I always tell non-believers, "Come try the Jesus we preach, if you do not like him the devil will always take you back."
- The convicting power of God rest in our church, causing men to change their ways. By coming in, listening to the teaching about our Lord, and being with people who care about their soul, we can change their outlook on their beliefs.

This analysis indicates that within the African American churches to which the survey responders belong, there are associate ministers who feel the call to pastor. These associate ministers are ready to be mentored and developed into pastoral leadership positions, given a formal and structured mentorship model to help them reach their goals.

Challenging Assignments and Connection with Influential Leaders

The survey also asked the associate ministers whether their senior pastors assign them challenging assignments. Out of the twenty-one associate ministers who responded to this question, fourteen answered "YES" to this question. As reported in various responses, some senior pastors recognize the strengths and weaknesses of their associate ministers and assign them to activities that will benefit all involved to grow in the things of God. A pastor of one church in Yanceyville, North Carolina, was reported to, frequently, give his associate ministers local evangelization assignments with a mandate to compel the lost in the community to come and learn of the Lord for a change in their lives. Other challenging assignments identified in the survey include finding areas that can be elevated in ministry and develop materials for training the staff, and pastoral

ministry assistant duties, which involve assisting the senior pastor with the daily pastoral duties.

The researcher believes that a critical element of cultivating fundamental growth for associate ministers involves giving them exposure to influential leaders in the church and in the community. Therefore, the survey asked participants whether their senior pastors connect them with influential leaders. It was refreshing to see that a significant majority of survey respondents (sixteen out of twenty-one) stated that their senior pastors, not only do they connect with influential leaders in the church, but also outside the community. At one of the churches, the associate minister commended his senior pastor for striving to encourage his associate ministers to build relationships within the community and involve themselves in communal decisions that affect the church. Other pastors give their associate ministers ministry assignments that allow them to connect and interact with influential leaders in the community.

Participants for Study Group B

In January 2017, the researcher was elevated from the position of associate minister to senior pastor of my own pastorate. In this new position, the researcher now had a venue and context with which to carry out the curriculum study. To that end, the researcher went back to the original twenty-one participants from the first cohort of responders and invited them to participate in the curriculum study. Not all of the original group could commit to this process, so the researcher expanded the search for assistant or associate ministers from African American churches in the vicinities of Caswell and Alamance counties to participate.

From February 9, 2017–March 16, 2017, the new cohort group, labeled Study Group B, met once a week in the fellowship hall of Guiding Light United Holy Church, located at 1027 Jeffreys Street, Graham, NC 27253. There were eleven participants, five male and six female. Four of the participants, including the researcher, were senior pastors. The youngest participant was twenty-nine, the oldest was sixty-nine, with the mean age of all participants being fifty. Likewise, the least amount of years that the participants had been serving in their current ministry context, either as pastor or associate pastor, was four months, the most was thirty-two years, with the mean being eleven years. No other demographic data was gathered, i.e. race, marital status, number of children, outside occupation, church denomination, sexual orientation, etc. However, the data displayed in Table 5 provide sufficient information to understand the fundamental issues being discussed in this paper and to aid in gaining a representative analysis.

Table 5: Demographic Breakdown of Study Group B

Gender	Age range	How long in service in current ministry context	Pastor (P) or Associate Pastor (AP)
Female	60	9 yrs	AP
Female	48	5 mos	P
Female	49	32 yrs	AP
Male	40	8 yrs	P
Female	45	2 yrs	AP
Male	55	26 yrs	AP
Male	51	4 mos	P
Female	69	21 yrs	AP
Female	48	5 yrs	AP
Male	56	22 yrs	AP
Male	29	1 yrs	AP

Pre-Test Questionnaire

A pre-test questionnaire was disseminated to the seven associate or assistant pastors who were in attendance on the first evening of the 6-week course in order to determine their knowledge and relevance of the categories to be discussed in the curriculum study. Based on the analysis of the initial survey results, the six categories selected for the curriculum study represent the dominant areas of ministry that most impact the associate or assistant pastor's work as a "second-seat" leader.

Table 6: Pre-Test Questionnaire

For Associate Ministers/Pastors:

Pre-Test Questionnaire

Thank you for agreeing to participate in the ImPACT 6-week Project. Please take a few moments to answer the following questions that are designed for you in your role as associate minister/pastor.

1. Name:

2. Indicate your gender. Circle your answer: Female or Male

3. Indicate your age range. Circle your answer: 20-30; 31-40; 41-50; 50+

4. Please indicate your best answer based on your personal experience(s). How knowledgeable are you about the following areas PRIOR TO entering the ImPACT 6-week Project? Circle your answer:

Pastoral Care	Not at all knowledgeable	Neutral	Somewhat knowledgeable	Very knowledgeable	N/A
Biblical Exegesis	Not at all knowledgeable	Neutral	Somewhat knowledgeable	Very knowledgeable	N/A
Homiletics	Not at all knowledgeable	Neutral	Somewhat knowledgeable	Very knowledgeable	N/A
Evangelism	Not at all knowledgeable	Neutral	Somewhat knowledgeable	Very knowledgeable	N/A
Pastoral Formation	Not at all knowledgeable	Neutral	Somewhat knowledgeable	Very knowledgeable	N/A

Spiritual Integration	Not at all knowledgeable	Neutral	Somewhat knowledgeable	Very knowledgeable	N/A

Pre-Test Analysis

The results of the pre-test questionnaire given to the seven associate or assistant pastors showed that going into the study in the area of *Pastoral Care*, one participant had no knowledge, four were neutral in their understanding, and two indicated that they were somewhat knowledgeable. In the area of *Biblical Exegesis*, one participant had no knowledge, two were neutral in their understanding, two were somewhat knowledgeable, and two were very knowledgeable. In the area of *Homiletics*, one participant had no knowledge, one was neutral, four were somewhat knowledgeable, and one was very knowledgeable. For *Evangelism*, one was neutral, four were somewhat knowledgeable, and two were very knowledgeable. For *Pastoral Formation*, one had no knowledge, three were neutral, one somewhat knowledgeable, one very knowledgeable, and one non-response. In the last category of *Spiritual Integration*, five participants were neutral in their knowledge, one was very knowledgeable, and one non-response. Those with the most knowledge, quite notably, had the most experience in ministry, i.e. tweny-plus years. It should also be noted that there were eight associate pastors who were a part of the study. One participant, who attended four of the six weeks, missed the first week of the study and the last week. A post-interview was given to him to gain his feedback.

Curriculum

The curriculum for this project entitled "Project IMPACT (Imparting Mentorship for Pastoral Advancement through Coaching & Training): Six-Week Leadership Development & Mentorship Training" was conceptualized by the researcher. The researcher then sought the assistance of three colleagues in various areas of church ministry to devise the curriculum to be taught in the six-week study and to aid in facilitating the materials. These persons were: Reverend Donna Vanhook, MDiv, MA, NPM, Pastor Kevin D. Sturdivant, BA, MDiv, and A. Giselle Jones-Jones, PhD in Curriculum & Instruction and Christian Education. The collaboration of these experts in their fields proved invaluable for both the researcher, as a newly appointed senior pastor, as well as the participants.

Week One - February 9, 2017

The researcher both met with the facilitators face to face and/or had phone conversations to discuss the objective of the six classes.

Week Two - February 16, 2017

Topic - Pastoral Care

The class began with participant sign in. There were ten participants on this evening consisting of three senior pastors, six associate ministers, and one contextual associate.

Participants were given packets containing a survey for associate ministers and senior pastors as well as the Project IMPACT curriculum. The class was opened with

prayer. Participants were given a verbal explanation of the purpose of the 6 curriculum classes that would begin on this date.

Pastor Marshall Walker, Sr. led the class on this evening and proceeded to give the overview and objectives of the series. The senior pastors in the class were asked to reflect as to if they were mentoring their associate ministers toward the pastorate or their vocation. Likewise, the associate ministers were asked what they would like to see from their senior pastors. None of the associate ministers in attendance reported being mentored by their senior pastor.

Participants were instructed to complete a written response on the topic of what it meant when they first heard the call to minister. Among the discussions was pastoral care as it relates to pastors caring for their associates within their context. This invoked minimal discussion related to pastoral care.

Week Three – February 23, 2017

Topic – Exercises in Basic Biblical Exegesis

There were nine participants on this evening. Rev. Vanhook began the class by allowing the participants to define the word "exegesis." As the class proceeded participants would grow to understand the term exegesis to mean "out from the text." Rev. Vanhook continued to offer the antonym, "eisegesis," which means "into the text."

Participants were then asked how many of their pastors had taught them how to exegete the Bible? Responses were No-eight and Yes-one.

Exegetical work can be thought of in at least three terms: irritation, interrogation, and investigation. A close read of the text that we plan to study is essential for good

exegesis. It is recommended that two to four translations or versions of the Bible be used to execute this task. The King James Version is not recommended for exegesis but rather for responsive reading. Some choose to use both the KJV and the NIV in order to break down and simplify the text.

The first exercise that the participants completed was an interpretation lesson in an effort to understand the difficulty in interpreting what someone else wrote or said without knowing their state of mind or their intent at the time of writing. Rev. Vanhook went on to explain since everything written in the Bible was written for a specific purpose and audience, readers must observe and interpret scripture based on its proper context. This can be achieved by: knowing the author, purpose the scripture was written, the intended audience, when it was written, and biblical characters in the passage. Readers should always ask themselves questions about the passage such as who, what, when, where, why, and how in order to determine answers to their own interpretations.

The next exercise involved a group study of the reading and interpretation of two passages of scripture. The passages were given from three Bible versions: the NIV, NASB, and NRSV. Participants were instructed to underline the differences in the three versions and asked to state the key terms in the verse and how they initially read the text. After reading the text, participants were to further dissect and complete a form to list the author, genre, cultural setting, author's purpose, other thoughts, and their interpretation of the text and how they would apply it to modern church leadership and/or church body life in general.

Week Four – March 2, 2017

Topic - Exercise in Biblical Homiletics

There were eleven participants in attendance this evening. Class began with prayer. Participants were offered the opportunity to share their definition of Homiletics. Participants were then asked if they had ever been given the definition from their pastor or taught. Responses were Yes (three), No (eight).

Pastor Sturdivant proceeded to give the class the definition of homiletics: coming from the Old Testament, it is the idea of prophesy in terms of "forth telling"; being able to speak truth to power. Coming from the New Testament "kerusso": "to proclaim and herald a good new message." "Euaggelizo" means "to declare the good news." This is where the idea of homiletics springs forth.

Written definitions, which were part of the class handout, were reviewed. The class proceeded to use I Corinthians 13 in an exercise to classify sermons. The classifications included:

1. The textual sermon- based on a paragraph or verses that demonstrate a complete thought, "Love in Action."
2. The expository sermon – based on an examination of an entire book of scripture. "The reasons why you're failing."
3. The topical sermon – the preacher uses the text to try to prove a particular point. "How to love your wife."
4. The textual-topical sermon – this is a combination sermon. "How to love your wife on Valentine's Day."

5. The narrative sermon – follows a pot lone to tell a story and your sermon becomes the story. This one can't be preached from I Corinthians, but Genesis 29. "How to love your wife."

Pastor Sturdivant then covered how a sermon should be structured. The speaker should ask themselves what the central proposition of the sermon will be and what it is that they want to accomplish. After this has been done the sermon can be put into sentence form. Ramesh Richards suggests if you cannot give your sermon in a sentence, then the sermon is not fit for hearing.

Most sermons have at least three basic elements:

1. Introduction – Study, preparation, and introduction.
    a) "The speaker should begin low and proceed slow."
2. Body – Press the case.
    b) "This is where you rise higher and take fire."
3. Conclusion – When most impressed be self-possessed to the spirit-led form.
    c) "Sit down in a storm."

Week Five – March 9, 2017

Topic - Evangelism

There were nine participants in attendance. The key verse for this session came from 2 Timothy 4:5 –"As for you, always be sober-minded, enduring suffering, do the work of an evangelist, fulfill your ministry." In the key verse, Timothy is instructed by Paul to do the work of an evangelist.

The class began by instructor Walker analyzing the participant's definition of an evangelist and their duties as associate ministers within the African American context. Upon further investigation of the text, participants were shown that, as Paul death is immanent; he ensured that Timothy was in place and fulfilling what the Lord has put in him to do. Timothy had been an eager student, a coveted and committed companion, and beloved mentee to Paul. Paul had been a great leader and an excellent mentor to Timothy. A part of Paul's role was to help nurture Timothy in his role as a next-generation leader. This is the type of mentor-mentee framework or model for leadership that could teach, train and prepare assistant and/or associate pastors for second seat leader for the future.

What happens when the mentee hasn't been thoroughly mentored and not prepared to fulfill his ministry nor to do the work of an evangelist? What happens when the mentee is unprepared?

Activity 1: Are You Prepared?

Participants discussed their preparation for evangelism. Some reported that they had been prepared and others said they had not.

The class continued to explore the definition of evangelism. By definition, evangelism is the preaching of the gospel or the practice of giving information about a particular doctrine or set of beliefs to others with the intention of converting others to the Christina faith. Evangelism is not restricted to just preachers: as Christians, we are all commissioned to share the good news of the Gospel of Jesus Christ.

Activity 2: Get in Your Feelings

Discussion continued to the mindset of an evangelist and their target audience. Some participants reported that they were not properly instructed on how to evangelize.

Activity 3: Comparing the Lost

The associate minister can often be compared to the lost when the senior pastor overlooks them in their call to Christ. They have not been evangelized themselves.

For mentoring…Mentorship is a personal developmental relationship in which a more experienced or more knowledgeable person helps to guide a less experienced or less knowledgeable person. The mentor may be older or younger, but have a certain area of expertise. It is a learning and development partnership between someone with vast experience and someone who wants to learn.

Just like the unsaved need the Good News of Christ's gift of salvation, so is mentorship necessary for the Assistant pastor's survival.

All the "lost" must be saved and that includes the Assistant Pastor.

Week Six – March 16, 2017

Topic 1 - Pastoral Formation

Ten participants attended this last session. There were two separate lessons for this evening, so the facilitators were strategic with time, yet at the same time, the quality responses they required could not be sacrificed.

The first conversation dealing with Pastoral Formation was spiritual concerning the Hand of God as it relates to pastoral formation over the course of ministry. The participants were actively engaged. The pastors present gave good insight and participants shared times of witnessing the hand of God in their lives and ministry. Participants shared that since the start of this project, the curriculum has helped them to reflect upon their ministry. One pastor shared that since her inception, she has had

individual conversations with her associate ministers concerning their individual areas of ministry. Denomination representatives included two pastors and five associate ministers from the UHCA, one Baptist Pastor, and two United Church of Christ (UCC) associate ministers. Discussions continued with spiritual integration where participants began discussing how to integrate the 6 phases of the curriculum in ministry. Participants were not as acquainted with integration as formation. Conversations continued on integration and all expressed the need for further study. The curriculum data proved to be discussion friendly yet all desired more class time.

Topic 2 - Spiritual Integration

The purpose of this section was how to integrate the information learned in the previous classes. Participants were asked how they planned to start their own journey toward their calling. It becomes an awakening moment for the participants. They begin to notice the importance of ordained life and ministry. State license for sacraments, weddings, and funerals were covered under integration. Participants were asked what they wanted from God as an African American minister. Participants further discussed they would like a follow-up session.

Post Project Survey

At the conclusion of the final session, a Post Project Survey was given to the participants, including both senior pastors and associate or assistant pastors.

Table 7: Post Project Survey/Evaluation

For Associate Ministers/Pastors:

Post Project Survey

Thank you for agreeing to participate in the ImPACT 6-week Project. Please take a few moments to answer the following questions that are designed for you in your role as associate minister/pastor.

1. Name:

2. Indicate your gender. Circle your answer: Female or Male

3. Indicate your age range. Circle your answer: 20-30; 31-40; 41-50; 50+

4. Please indicate your best answer based on your personal experience(s). How knowledgeable are you about the following areas AFTER completing the ImPACT 6-week Project? Circle your answer:

Pastoral Care	Not at all knowledgeable	Neutral	Somewhat knowledgeable	Very knowledgeable	N/A
Biblical Exegesis	Not at all knowledgeable	Neutral	Somewhat knowledgeable	Very knowledgeable	N/A
Homiletics	Not at all knowledgeable	Neutral	Somewhat knowledgeable	Very knowledgeable	N/A
Evangelism	Not at all knowledgeable	Neutral	Somewhat knowledgeable	Very knowledgeable	N/A
Pastoral Formation	Not at all knowledgeable	Neutral	Somewhat knowledgeable	Very knowledgeable	N/A
Spiritual Integration	Not at all knowledgeable	Neutral	Somewhat knowledgeable	Very knowledgeable	N/A

Post Project Evaluation

1. Did your knowledge of the topics change from the time you entered the project?

Circle your answer: AGREE or DISAGREE

2. Did you learn enough information to put the instruction into practice?

Circle your answer: YES or NO

3. Was the time allotted for the workshops sufficient for instruction?

Circle your answer: Yes or NO

4. On a scale of 1-5 (1=POOR; 2=OKAY; 3=GOOD; 4=GREAT; 5=EXCELLENT), please rate the following for each topic:

ImPACT Project Workshop Topic	**Instruction for Workshop**	**Topic of Workshop**	**Curricula for Workshop**	**Level of Knowledge of Instructor for Topic**
Pastoral Care				
Biblical Exegesis				
Homiletics				
Evangelism				
Pastoral Formation				
Spiritual Integration				

5. Using the same 1-5 scale, how do you rate the ImPACT Project overall?

Circle your answer: 1 2 3 4 5

6. Using the same 1-5 scale, rate YOUR experience?

Circle your answer: 1 2 3 4 5

7. What would you change about the ImPACT Project for future programming?

Write your answer:

_____

_____

8. Would you recommend the ImPACT Project to other ministers/pastors?
Circle your answer: YES or NO

9. Are you interested in a follow-up session at a later time?
Circle your answer: YES or NO

10. Any other comments?

_____

_____

_____

_____

Post-Project Survey & Evaluation Analyses

The results from the post survey show that all participants grew in their knowledge of all categories covered in the six-week curriculum as evidenced by none of them circling the "not at all knowledgeable" column. One of the participants circled "neutral" for all six categories possibly suggesting that he/she already knew all of the material covered thereby learning nothing new. Under the categories of *Pastoral Formation* and *Biblical Exegesis,* one participant each circled "neutral" growth in their knowledge. For the other participants under each category, there was significant growth in their knowledge after the six-week study as evidenced by responses of "somewhat knowledgeable" and "very knowledgeable."

Under the Post Project Evaluation section, ten separate questions were asked as a follow-up to determine the overall effectiveness of the curriculum series.

- Question #1. Did your knowledge of the topics change from the time you entered the project?

  Eight of the nine participants indicated that they "agree."

- Question #2. Did you learn enough information to put the instruction into practice?

  All participants indicated "yes."

- Question #3. Was the time allotted for the workshops sufficient for instruction? –

  Three participants indicated "yes"; six stated "no."

- Question #4. Rate the following topics (related to topics and materials for each session):

ImPACT Project Workshop Topic	Instruction for Workshop	Topic of Workshop	Curricula for Workshop	Level of Knowledge of Instructor for Topic
Pastoral Care	87%	93%	87%	93%
***Biblical Exegesis**	82%	87%	84%	89%
Homiletics	95.5%	45%	91%	45%
***Evangelism**	71%	82%	71%	73%
Pastoral Formation	91%	95.5%	91%	98%
Spiritual Integration	95.5%	95.5%	95.5%	98%

*On the evenings of these two classes, participants were absent for various reasons thereby skewing the numbers.

- Question #5. How do you rate the ImPACT Project overall on a scale of 1-5 with 1 being the lowest and 5 being the greatest?

  56% indicated "4"; 44% indicated "5"

- Question #6. How do you rate YOUR experience on a scale of 1-5 with 1 being the lowest and 5 being the greatest?

  Three participants per level for 3, 4, and 5, resulting in 33% each.

- Question #7. What would you change about the ImPACT Project for future programming?

  Responses included:

  - I wish the sessions were 2 hours, not 90 minutes.
  - More time for workshops.
  - Continue as going – timing good.
  - More class time for each class.
  - More time – length of class could be a little longer.
  - More time needed to finish.

- Question #8. Would you recommend the ImPACT Project to other ministers/pastors?

  100% of respondents stated "yes."

- Question #9. Are you interested in a follow-up session at a later time?

  100% of respondents stated "yes."

- Question #10. Any other comments?

  Responses included:

  - Yes! Great time of learning together as a co-worker in Christ.
  - Session was very good. Learned a lot that will help me in the ministry.
  - Great class! Very helpful – nowhere else could we get high caliber teaching free. Thank you for involving us!

- Great sessions! Just need more time for each class.
- A good amount of teaching that I was not aware of. Practice towards what I have learned will be a great source towards ministry.
- There needs to be a follow up soon while the lessons are fresh.

Summary of Learnings

In this project, the researcher was seeking to understand the historical issues affecting the leadership structure in African American churches, the leadership theories that can be applied to the framework of an effective leadership development and mentorship program, and the process for appointing, assigning and promoting leaders within the African American churches. The theoretical part of this project addressed the historical issues and leadership theories. The practical implementation part of this project has explored the development and mentoring of twenty-one associate ministers across several African American churches in North Carolina.

The diversity in the age of the associate ministers who participated in the survey alludes to a need for a pastoral leadership development model that provides room for personalized mentoring. Such personalized mentoring should be based on each individual's level of maturity, ministerial goals, personal and professional experiences, realistic options available to move into positions of senior leadership within the church, and willingness to take ownership of and be accountable for personal development. There is a justifiable expectation senior pastors pour their lives into their associate ministers to provide them with both spiritual and professional guidance. Though potentially demanding and time consuming, mentoring can be an avenue for associate

ministers to reap lifetime benefits from their senior leaders' wisdom and experience. Awareness of the difference in ages among associate ministers can give the mentor insight into the different personalities, ministry styles, adaptability and ability to learn among the associate ministers.

The survey revealed that very often, associate ministers serve in various ministry capacities at the same time. This calls for specialization of ministry service and emphasizes the importance of churches establishing a well-structured and streamlined model for mentorship, pastoral formation and leadership development. This model should focus on first clearly identifying the specific calling God has on each associate minister, then progress to developing him or her in the context of his or her personal calling. For instance, a person that has a calling to be a youth pastor could start with explorative goal setting meetings with the senior pastor, current youth pastor and other leaders in the youth ministry.

An effective leadership development and mentorship model encapsulates all the informal mentoring approaches identified earlier in the implementation section in a formal structured manner. A streamlined and structured model for mentoring will help consolidate all these approaches to mentoring into a program that encourages ownership for personal development, reinforces key ministerial and pastoral skills, emphasizes core values, and helps the associate ministers develop interpersonal skills and relationships with other leaders in the church and the community. An effective leadership development and mentorship program addresses the associate minister's goals, contextual reality, available ministry options and willingness to grow in a step-by- step process.

The extent to which associate ministers acquire opportunities for speaking engagements and serving or volunteering in leadership positions highlights the importance of producing mature associate ministers who have cultivated the ability to replicate the mentoring and pastoral formation process to create a continuous leadership development cycle. Assigning associate ministers speaking engagements and leadership roles within the church is a mentoring approach that the early apostles took. The Apostle Paul documented in his letters how he took his young mentee, Timothy, and appointed him as an authority to some of the early churches, co-authored biblical epistles with him, and urged him to continue the work of planting and leading Christian churches around and across the lands surrounding the Mediterranean Sea.

This analysis indicates within the African American churches to which the survey responders belong, there are associate ministers who feel the call to pastor. These associate ministers are ready to be mentored and developed into pastoral leadership positions, given a formal and structured mentorship model to help them reach their goals. This project seeks to create a model that reflects the covenantal perspective of participatory decision-making and empowerment to set goals, while observing the behavioral aspects of mutual care, affirmation and teamwork between the mentor and mentee.

Conclusion

The first five chapters of this project established the idea access to practical information for effective pastoral leadership principles and strategies as for the survival of African American churches. The foundational chapters of this project contain thoughts

and practices of a framework for postmodern leadership development and mentorship in the context of African American churches. The theoretical analysis shows that since the time of the Old Testament prophets and the New Testament apostles, mentorship has always evolved as the central theme for pastoral formation. An exploration of biblical, historical, theological and theoretical data supports the notion a leadership development and mentorship framework can be a viable model for senior pastors to use with and for their assistant or associate ministers.

The spiritual autobiography and contextual analysis presented in the preceding chapters reveals areas of ministry in need of mentorship to develop African American associate ministers into proficient and fully equipped senior leaders. The empirical observations that led to this project have demonstrated within the context of the African American church, there are opportunities for improvement in terms of fostering partnerships among associate ministers and their senior leaders. These empirical observations have provided a focal point for exploration of the type of mentorship and leadership development that different churches and senior pastors provide to their associate ministers. The overarching expectation is that through both structured and formal pastoral leadership development and mentorship programs, churches will produce associate ministers prepared for ministry. Senior pastors will henceforth have an opportunity to cultivate the gifts of associate ministers and transform them into senior church leaders.

The Moses-Joshua (Num. 27:18-21) and Paul-Timothy (2 Tim. 2:1-9) mentor-mentee relationships demonstrate exceptional traits senior leaders in the church can incorporate into a mentorship program for associate ministers aspiring to enter their first

pastorate. While Joshua followed Moses and learned how to lead God's people to the Promised Land, Paul instructed Timothy to lead the congregation in his absence. A behavioral analysis of Moses' and Paul's approaches to transformational leadership development and mentorship reveals they employed *reflective methods*[8] to help reinforce the strengths and compensate for the weaknesses of Joshua and Timothy, respectively. Gleaning from the Johari Window as a tool to build self-will, self-awareness and self-motivation for African American associate ministers, senior pastors can acquire additional behavioral skills to guide second seat leaders to take initiative in their own transformative learning experience.

Effective mentor-mentee relationships can transform associate ministers into strong and effective leaders equipped for postmodern pastoral ministry. African American associate ministers studied in this research illuminate their need of basic pastoral skills. Implementation of the six-week leadership development and mentorship project allows associate ministers to explore functions of church leadership in an effort to educate, equip and empower them to serve as senior leaders. Transformation then occurs as a result of a higher awareness of their individual strengths and weaknesses.

In an article adapted from his book, *The Potter's Rib: Mentoring for Pastoral Formation*, Brian Williams contends, "Preparation for pastoral ministry is not a matter of graduation, ordination, conversion or individual will. Instead, it is a matter of calling and formation in the company of others."[9] This project posits the hypothesis for a church to have a successful pastoral formation and leadership development program. Senior pastors

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[8] L. R. Rosenberg, "Transforming leadership: reflective practice and the enhancement of happiness" *Reflective Practice: International and Multidisciplinary Perspectives* (2010) 11:1, 9-18.

[9] Brian Williams, "Mentoring For Pastoral Formation: Gregory of Nazianzus and the Flight of Pastors," CRUX XL, no. 2 (June 2005), 4.

can play both directive and supportive roles for their associate ministers. These roles include giving associate ministers leadership assignments; directly coaching associate ministers to help them develop their skills to reach their aspirations in senior church leadership; connecting associate ministers with influential leaders outside of their denomination, and sharing personal experiences with associate ministers.[10]

Recruiting participants for this research project was impeded by some senior pastors. This may be attributed to complacency and apathy prevalent in local African American churches. Despite the obstacles involved in launching this process, it provided the researcher with new perspectives on mentorship and a personal desire to offer more classes for associate pastors and providing support to them. Likewise, the attendees who agreed to participate manifested signs of growth as a result of this project. In light of the fact the time allotted for this project was limited, the participants expressed a desire to continue the project.

Project Impact™ for African American associate ministers in African American churches influenced the postmodern ministries of participants and the facilitator. Whereas, participants in the project expressed a remarkable change in their knowledge of topics presented in the model, I developed into a more effective mentor. My entry into a new pastorate within the UHC has greatly improved my capacity to mentor second seat leaders in the postmodern generation. The curricula enabled me to reach a pinnacle in the objective to transform African American second seat leaders into future senior pastor.

Follow-up and Strategies

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[10] Stephen P. Robbins and Timothy A. Judge, *Organizational Behavior* (Upper Saddle River, NY: Prentice Hall, 2009), 99.

Project Impact™ may continue to transform ministries of second seat leaders aspiring to enter their first pastorate in African American churches. The participants were eager to learn information of which they had no prior knowledge. They also expressed interest in other phases of the Impact Model. A strategy for implementing a follow-up to this model consists of reevaluating the feedback and data provided by participants.

Creating another six-week session will follow-up the curricula administered during Project Impact™. Senior pastors could send their associate ministers to participate in the mentorship and leadership development model. Broadening his or her level of knowledge will require and re-evaluation of the current data and future surveys. The follow-up to this DMin project requires participants to invest in their own growth and advancement.

Recommendations for further review

1. Participants suggested more than a ninety-minute session on each topic covered.
2. Senior pastor could benefit by allow their second seat leaders to interact with other faith traditions.
3. Associate ministers will be encouraged to continue self-directed learning to increase their effectiveness leadership in African American churches.
4. Mentor-mentee relationships could be enhanced as the two synergize to learn partnership in ministry.

APPENDIX A

Project IMPACT Curricula

PROJECT IMPACT™
SIX-WEEK LEADERSHIP DEVELOPMENT & MENTORSHIP TRAINING

IMPARTING MENTORSHIP FOR PASTORAL ADVANCEMENT THROUGH COACHING & TRAINING

Conceptualized by: Pastor Marshall Walker, Sr.
Convened: February 9 – March 16, 2017

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Project Overview

This project employs concepts of postmodern mentoring, pastoral formation and leadership development for associate ministers serving in second seat leadership roles in African American churches. In particular, the model of postmodern mentorship analyzes the leadership challenges faced by African American associate ministers who feel a call to pastor. The scarcity of opportunities to grow or advance to senior leadership is met with ways of exploring the pastoral vocation through second seat leadership exercises and workshops.

The objective of this project is to create a working model for guiding senior pastors in nurturing and strengthening the mentor-mentee relationship with their associate ministers who serve as second seat leaders in African American churches. The project addresses concepts of mentorship and training for the fellowship of ministers in practical methods of church administration, preaching/teaching, preparation of sermons, resolution of church conflicts, hospital visitation, financial management, executive management and interaction with the senior pastors. A hypothesis relates to the application of mentoring principles foundational to the research project to enable senior pastors to cultivate, equip and prepare associate ministers to enter the pastorate.

Components of the model of postmodern mentorship may be summarized in three areas: educate, equip and empower. Providing associate ministers with basic skills in exploration of church leadership functions within the pastorate boosts their confidence and increases their readiness to serve in senior leadership. The ministers are acclimated to avenues through which they may further develop their knowledge and experience.

Upon completion of a series of planned trainings, associate ministers are encouraged to use the knowledge gained via follow-up from implementation of the mentorship model for advancement in ministry vocations.

PROJECT IMPACT™ COMPONENTS

ENABLES PASTORS TO

EDUCATE

EMPOWER

EQUIP

ENABLE

ASSOCIATE MINISTERS FOR
PASTORAL MINISTRY

THROUGH SIX-WEEK BASIC INSTRUCTION ON:

PASTORAL CARE

BIBLICAL EXEGESIS

HOMILETICS

EVANGELISM

PASTORAL FORMATION

SPIRITUAL INTEGRATION

Week 1 – Pastoral Care

Facilitated By Pastor Marshall Walker, Sr., MDiv
At Guiding Light UHC
February 16, 2017

DEFINITIONS

Spiritual care can be a dimension of any discipline, when a practitioner provides holistic care, that includes the spiritual dimension.

Pastoral care is a person-centered, holistic approach to care that complements the care offered by other helping disciplines while paying particular attention to spiritual care. The focus of pastoral care is upon the healing, guiding, supporting, reconciling, nurturing, liberating, and empowering of people in whatever situation they find themselves (Bruce Rumbold, La Trobe University School of Public Health).

Pastoral / spiritual care is the only caring modality in which personal connection is the prime goal of interaction.

THE NATURE OF PASTORAL CARE

Because the nature of friendship is the mutual self-disclosure of each person, pastoral care includes the skill by the careers of appropriately revealing him or herself as a person in the pastoral conversation. The value of this offer of friendship becomes important when the other person is interested to receive it.

An effective pastoral care is an expert 'non-expert'. The conversations she or he initiates are between two or more free and equal persons where there is no necessary assumption of 'expertise' as there is with a counselor or therapist.

Pastoral care requires high levels of interpersonal skill focused on the free and equal relationship of friendship in which the carer's intentions are formed in the interest of the patient or person, undergirded by a general motive of love and concern.

THE PROVISIONS FOR PASTORAL CARE

The provision of pastoral care is becoming a profession in its own right within institutions, incorporating the provision of pastoral care by religious communities. Because the nature of friendship is the mutual self- disclosure of each person, pastoral care includes the skill by the carer of appropriately revealing him or herself as a person in the pastoral conversation. The value of this offer of friendship becomes important when the other person is interested to receive it.

Week 2 – Basic Exercises in Biblical Exegesis© 2017

Facilitated by
Reverend Donna Vanhook, MDiv, MA.NPM
At Guiding Light UHC
February 23, 2017

- **What is exegesis? What does the word mean?**

_____

_____

- **When we consider doing exegetical work, we can think of the task in at least three terms:**

  Irritation—stirring it up/agitating the text

  Interrogation—asking questions/the so what? of the text

  Investigation—Who? What? When? Where? and How? /searching behind the text

- **"Good" exegesis begins with a *close read* of the text we plan to study, in at least two to four good translations/versions of the Bible.**

[EXERCISE #1: INTERPRETATION]

JESUSISNOWHERE

How do you read the statement above? Does it make a difference where you divide the words? Write your answer below. Consider this also, why did you read it a certain way?

_____

_____

_____

You have just used some very basic skills in interpretation. Although this is not Scripture, hopefully you will understand the difficulty in interpreting what someone else wrote or said without knowing their state of mind or their intent at the time they wrote or spoke something.

Guess what? You interpret things all the time and you may not even be aware you are doing it. When you read a newspaper or magazine article, you interpret the writer's thoughts about a particular incident, occasion or person(s). Unfortunately, if you were not present at the time of writing or incident, you can only critically read the article to find its main idea(s) and the message the writer tries to convey.

[MISINTERPRETATION]

Consider this as you read your Bible: Everything written in the Bible has been written by someone with a specific purpose in mind and within a certain context (*context simply involves reading Scripture in light of its setting, events related to it and its location in the Bible*). Since we were neither there when it was written nor were we there when it was read to a specific audience, at best, we can use tools available to us to interpret what the author meant at the time of writing. Even with our modern technology like as text messaging and email, we can misinterpret, misread or take out of context a person's communication to us.

BIBLICAL CONTEXT AND BASIC PRINCIPLES OF INTERPRETATION

To interpret a particular verse or passage of Scripture and keep it in its proper context, we need to do the following, after we pray for understanding:

- **These are some very basic elements of observation and interpretation of Scripture—**

1. -author, if known? -when written, if known?
2. -why written? -custom/tradition/culture of the time?
3. -intended audience? -biblical characters in the passage?
4. -linguistic/literary device (hyperbole, metaphor, imagery, allegory, etc.)?
5. -literary context (narrative, poetic, parable, etc.)
6. -biblical genre (prophecy, Law, historical, Gospel, epistle, etc.)?

- **Then take it a step further—**
    - What did the ancient word(s) mean at the time written?
    - How does what you read fit into the context of the chapter, book, whole Bible?

        - Does it agree with what you read in other verses connected to it or other books?
        - Read before and after your verse or passage to determine whether it flows well with other verses in the chapter, and in chapters before and after it
    - Ask yourself questions about the passage—who, what, when, where, why and how? Try to determine answers in your own interpretation.
    - Use tools and resources to find out what biblical scholars have to say about what you've read; does the way you interpret a text agree with most thoughts about it?
- **APPLICATION**—how does what you interpret apply to you or your hearers in the 21st century? What can you preach about your interpretation to a given audience?

Let's Do Basic Exegesis: Underline differences in the three versions.

2 Timothy 2:1

(NIV) You then, my son, be strong in the grace that is in Christ Jesus.

(NASB) You therefore, my son, be strong in the grace that is in Christ Jesus.

(NRSV) You then, my child, be strong in the grace that is in Christ Jesus;

2 Timothy 2:2

(NIV) And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.

(NASB) The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.

(NRSV) and what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well.

Now ask questions of the text:

What are some key terms in the verses? Do any words make the text easier or more difficult to read? How do you initially read the text?

Authorship: _____ **Date:** _____

Genre:

Cultural setting of the text:

Author's purpose of writing the text:

Other thoughts about your study:

What is YOUR interpretation of 2 Timothy 2:1-2 and how would YOU apply it to modern church leadership and/or church body life in general?

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Week 3 – Exercise in Biblical Homiletics© 2017

Facilitated by
Pastor Kevin D. Sturdivant, BA, MDiv
At Guiding Light UHC
March 2, 2017

What is homiletics?

_____

_____

DEFINITIONS OF HOMILETICS/PREACHING:

- John A. Broadus said homiletics is "*the science of preparing and delivering a discourse based on scripture.*"
- "*The art of preaching.*"
- "*The whole process of preparing and delivering a message based on scripture.*"
- Henry Mitchell said a black sermon is "*reasonable and relevant sequences of biblical affirmation planted in or offered to the intuitive consciousness of hearers, by way of what might be called homiletical coworkers with the Spirit.*"
- John Stott said preaching is "*to open up the inspired text with such faithfulness and sensitivity that God's voice is heard and his people obey him.*"

CLASSIFICATIONS OF SERMONS

1. The textual sermon.

   _____

   _____

2. The expository sermon.

   _____

   _____

3. The topical sermon.

   _____

   _____

4. The textual-topical sermon.

   _____

   _____

5. The narrative sermon.

_____

_____

SERMON STRUCTURE

A good place to start (after prayer and hermeneutics) is to figure out what is the central proposition of the sermon. What is it that you want to accomplish with this sermon? If the answer is a good shout, go back to the drawing board and start again. What is it that I want the hearer to know, understand and do as a result of what they are about to hear? Once I understand the central proposition of the sermon, I can put it into sentence form. This becomes what Ramesh Richard calls your "sermon in a sentence." Richard suggests if you can't give your sermon in a sentence, then the sermon isn't fit for hearing. If you as the preacher don't know where you're going, how can you expect the audience to? Most sermons have at least three basic elements:

1. Introduction.

_____

_____

_____

_____

2. Body.

_____

_____

_____

_____

3. Conclusion.

_____

_____

_____

_____

SERMON FUNCTIONAL ELEMENTS

Sermons have functional elements. These elements aid the preacher in the delivery of the sermon and aid the hearer in understanding the sermon. These aids are tools to be used when developing and delivering a sermon. Without these elements, both the sermon and the preacher fail.

- Illustration. _____

  _____

  _____

- Argumentation.

  _____

  _____

  _____

- Imagination. _____

  _____

  _____

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Week 4 - Evangelism

A. Giselle Jones-Jones, Ph.D.,
Christian Education Director

Facilitated by Pastor Marshall Walker, Sr., MDiv
At Guiding Light UHC
March 9, 2017

INTRODUCTION:

In addition to developing the specific character traits of *maturity* [sober-minded] and *longsuffering* [enduring suffering] as well as *fulfilling his God-ordained purpose in ministry*, Timothy is being instructed by Paul in this key verse to **do the work of an evangelist.**

From previous lessons, we know that as Paul planted churches around the Mediterranean and converted thousands to Christianity, he realized he needed a trustworthy person to carry on after he died. He chose the zealous young disciple Timothy. Timothy means "honoring God."

Timothy was the product of a mixed marriage. His Greek (Gentile) father is not mentioned by name. Eunice, his Jewish mother, and his grandmother Lois taught him the Scriptures from the time he was a young boy.

When Paul picked Timothy as his successor, he realized this young man would be trying to convert Jews, so Paul circumcised Timothy (Acts 16:3). Paul also taught Timothy about church leadership, including the role of a deacon, the requirements of an elder, as well as many other important lessons about running a church. These were formally recorded in Paul's letters, 1 Timothy and 2 Timothy.

So by the time we get Chapter 4 in 2 Timothy, Paul is close to his death and he is making sure that Timothy is in place and fulfilling what the Lord has put in him to do. Timothy had been an eager student, a coveted and committed companion, and beloved mentee to Paul. Paul had been a great leader and an excellent mentor to Timothy. This is the type of mentor-mentee framework or model for leadership that could teach, train and prepare assistant and/or associate pastors for second seat leaders for the future.

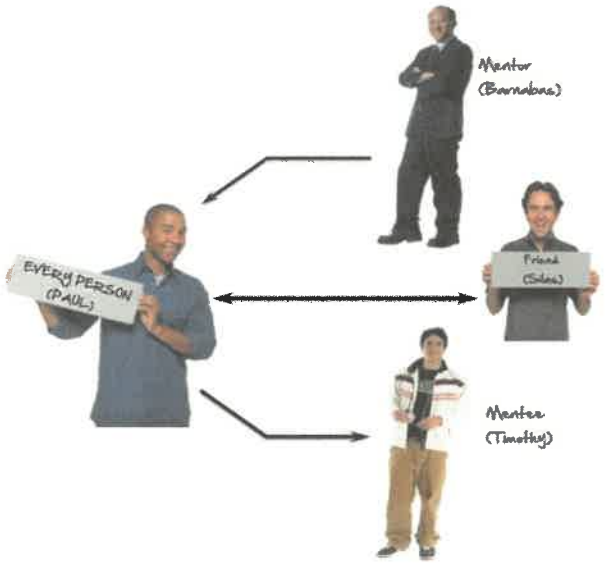
But there's a problem . . .
What happens when the mentee hasn't been thoroughly mentored and is not prepared to fulfill his ministry (by pastoring his or her own church) nor to do the work of an evangelist? What happens when the mentee is unprepared?

"I don't know what to do."
"I feel lost."

These are two of the most common sentiments expressed among assistant pastors who feel ill-prepared for assuming the role of the pastorate. They are used to following the pastor. They are used to playing their individual part as an assistant and are generally honored to be used for the ministry within their small scope, but when pastors are called to preach, they are called to preach. They are to serve as assistants for a period of time, but eventually, the expectation is for them to branch out into the vineyard. The Word of God is clear as it is stated in Matthew 9:37-38: *"Then he said to his disciples, 'The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest'."*

Thus, we see Paul in 2 Timothy 2:1-8 giving Timothy specific guidance about how to align his leadership skills with his and encouraging him to **be strong** (2:1), **take a share in Paul's experiences** (2:2-3), **set higher standards and expectations** (2:4-6), and **reflect upon Paul's teachings while relying on wisdom from God** (2:7-8). But Paul and Timothy's relationship was one that was established years before than, when Timothy was young, and their mentor-mentee relationship endured throughout the time that Timothy would move into his leadership role.

Timothy, because of his training he was prepared. Because of Timothy's anointing, Paul dutifully, lovingly and willingly served in the role of his senior pastor, his mentor, and his teacher/trainer, and his friend. A part of Paul's role was to help nurture *Timothy* in *his* role as a next-generation leader.



Activity 1:
Though this is a contemporary model, look at the tree of relationships. Discuss the strengths (and/or weaknesses) of this model.

What is Evangelism Anyway?

By definition, we know that "evangelism" is the preaching of the gospel or the practice of giving information about a particular doctrine or set of beliefs to others with the intention of converting others to the Christian faith. This term is not restricted to any particular Christian tradition, and should not be confused with Evangelicalism, a common term for a wide range of "Evangelical" Protestant churches and groups.

Evangelism is not restricted to just preachers; as Christians, we are ALL commissioned to share the Good News of the Gospel of Jesus Christ. For Jesus instructed us in Mark 16:15, "*Go into all the world and preach the gospel to all creation.*"

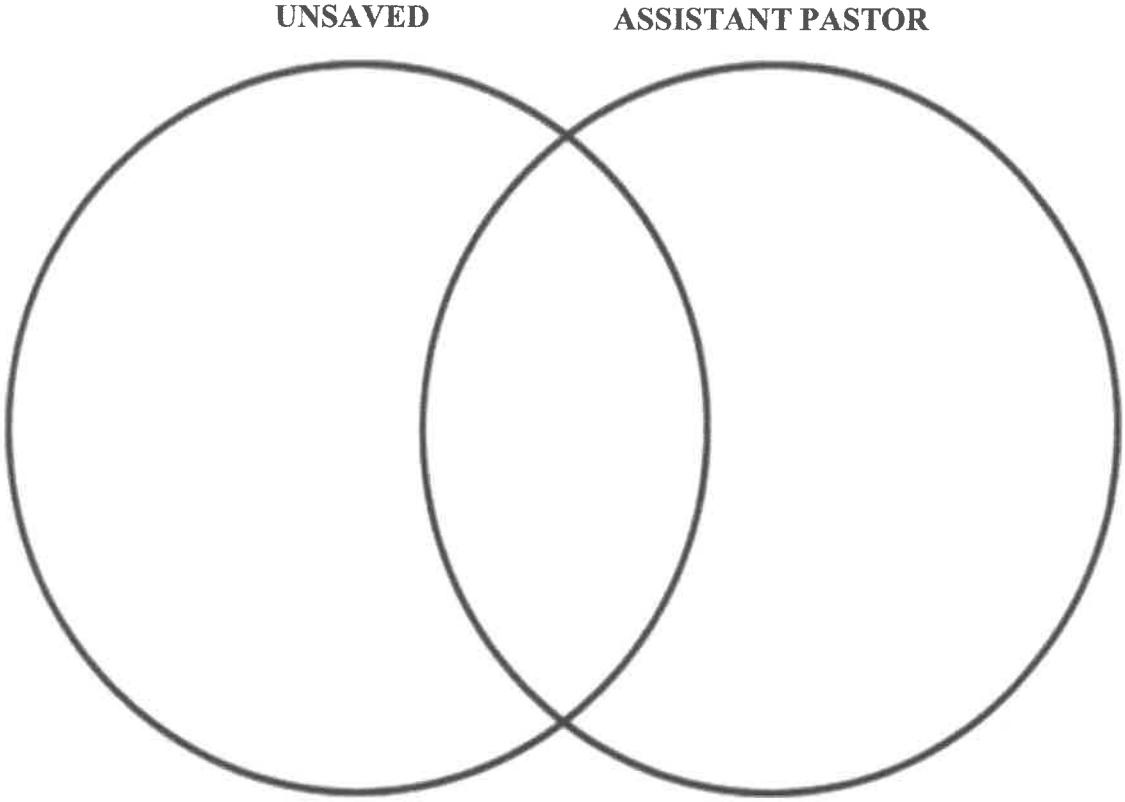
This is not the angle of evangelism that brings us to the discussion today.

Critical to our discussion as it concerns evangelism is the similarity of the "lost" whom the evangelist targets and the "assistant pastor" whom the senior pastor should be mentoring. There is a troubling tension in both sets of circumstances which must be discussed because, at the end of the day, when it's all said and done, ALL parties need and depend on each other to be and/or become effective disciples for Christ.

Activity 2 – Get In Your Feelings!
In the space below, **draw a picture** or **list words** that depict of what each phrase means to you, i.e. What does it *feel like* to be lost? What does it *feel like* to be loved? Be very descriptive. Share your responses either in pairs or whole group (time permitting).

Feeling Lost (answers will vary)
Feeling Loved (answers will vary)

Activity 3 – Comparing "the Lost"
Using the Venn Diagram on the next page, list distinctive characteristics of the "Unsaved" and the "Assistant Pastor" in the outer sections of the conjoined circles. Then in the overlapping space in the center, list characteristics that both roles share in common.



The Rightful Place of Relationships
For Evangelism --

Jesus came to set the captives free from eternal darkness and death. And He calls us to join Him in His mission of evangelism and discipleship. Both involve intentional processes. Evangelism begins as a relationship. It is initiated and cultivated for the purpose of communicating the gospel of Jesus Christ and the new life He offers. This life is available for now and for all eternity to anyone who repents and receives God's grace. Grace is made possible only through Christ's sacrificial death and Resurrection.

The process of discipleship is life long and involves the work of God's Holy Spirit. Its focus is on making Christ Lord in every category of life. Discipleship will result in the carrying out of God's mission: to bring about the entrance of mankind into the eternal Kingdom that He has prepared for us.

For Mentoring –
Mentorship is a personal developmental relationship in which a more experienced or more knowledgeable person helps to guide a less experienced or less knowledgeable person. The mentor may be older or younger, but have a certain area of expertise. It is a learning and development partnership between someone with vast experience and someone who wants to learn.

Just like the unsaved need the Good News of Christ's gift of salvation, so is mentorship necessary for the Assistant Pastor's Survival.

"I Need You, You Need Me
We're All a part of God's body
Stand with me, agree with me
We're All a part of God's body
It is His will that EVERY need be supplied
You are important to me
I Need You to Survive."

Jesus said . . .

- "Therefore, go and make disciples of all the nations . . ." (Matthew 28:19)
- "Go into all the world and preach the Good News to everyone" (Mark 16:15)
- "For the Son of Man came to seek and to save the lost" (Luke 19:10)
- "The harvest is great, but the workers are few. So pray to the Lord who is in charge of the harvest; ask him to send more workers into his fields" (Matthew 9:37-38)

ALL the "lost" must be saved . . . and that includes the Assistant Pastor.

Week 5 – Pastoral Formation

A. Giselle Jones-Jones, Ph.D.,
Christian Education Director

Facilitated by Pastor Marshall Walker, Sr.
At Guiding Light UHC
March 16, 2017

Objective of class:
We will look at how spiritual formation will help ministers to grow in their own prospective areas of the black church setting.

Key Verse:
Romans 8:28-30 – "[28] And we know that in all things God works for the good of those who love him, who have been called according to his purpose. [29] For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters. [30] And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified." (NIV)

What is Pastoral Formation?

Specifically, pastoral formation involves preparation to proclaim the Word, celebrate the Sacraments, evangelize, lead a community, exercise public ministry, take care of the needy, provide counsel, and guide the faithful in the Christian life. Formation in these areas involves development of skills, but goes beyond technical capabilities and involves all others are areas of formation.

Human Formation	Spiritual Formation	Intellectual
Becoming a well-rounded, well-adjusted man or woman of God.	Our continuing response, as Christians, to God's grace and the Holy Spirit's presence conforming us to Jesus Christ in a community of faith, for the glory of God and for the sake of the world.	Studying the faith and developing the mind to more effectively share the Gospel.

Point(s) to Ponder:

On the chart below, write out how pastoral formation is both your soul and your sole responsibility.

Soul responsibility	Sole responsibility

Pastoral Formation is a personal journey that is walked out among the people. The "people" is broadly categorized as believers and unbelievers. The pastor's walk is among ALL the people at the same time.

Thus, it is not an easy journey. It is one into which you must be "called."

Sharing Time –
Each person tonight is being asked to their story of how God has prepared them for where they are now in ministry. Each person will have 3 to 5 mins reflection time.

What does pastoral formation mean in the African American Church?
There is a historical pretext that we have to consider which has layers of meaning for us as African Americans. As you read this history, be prepared to discuss the tremendous responsibility of both the *church* and the *African American pastor* in keeping in balance the spiritual lives of the individual congregants/parishioners and the problems or prevailing issues in society concerning African Americans.

Point(s) to Ponder:
Is the burden too great for the African American church? Are you equipped as an African American pastor to shoulder the burdens of both? What help, if any, do you feel you need in order to be an effective pastor? From whom do you need the help?

_____

_____

_____

Applying Principles of Spiritual Formation

There are basic patterns of pastoral formation that we can examine as we look back at the call by God into ministry.

"7 Habits of Spiritual Formation" by Steve Thomason ©2015

Bible Study

Spending time reading and exploring the scriptures in order to know God's ongoing story of a preferred and promised future and discern how we fit into that story in our everyday lives.

Prayer

Holding a conversation with God, both individually and corporately, listening to the Spirit's voice and speaking praise and requests in the expectation that God listens and responds.

Worship

Gathering around the body of Jesus as a community to hear God's Word, respond to God's grace with offerings and praise, to be equipped and sent in the power of the Spirit into our everyday lives with hope and the Good News of God's promise.

Vital Relationships

Investing in significant relationships with others in our spiritual community for the purpose of accountability, encouragement, and sharing in God's promise for the world.

Service

Using our unique mix of gifts and talents to contribute to the needs of our neighbors for the mutual good of all.

Giving

Setting the needs of others as the priority in our lives, giving of our time, talent, and treasure to benefit the community.

Sharing Your Faith

Reaching to the community around us that may be different, even uncomfortable, and sharing the love and peace of God in mutual love and service with a goal of sharing in God's promise for the world.

Week 6 – Spiritual Integration

SPIRITUAL INTEGRATION:
IT ALL WORKS TOGETHER©

Facilitated By
Rev. Donna Vanhook, M.Div., MA.NPM
At Guiding Light UHC
March 16, 2017

"...All over the world this gospel is bearing fruit and growing, just as it has been doing among you since the day you heard it and understood God's grace in all its truth." Colossians 1:6

Introduction: Spiritual integration brings together interconnected workings of our individual spiritual formation. As we continue through the discovery process, we will begin to see our experiences and encounters take shape. Through much prayer, meditation, and reflection, we are lead to a period of revelation.

When we seek guidance from the Holy Spirit, God unfolds God's will often in segments. Eventually we are allowed to envision the move of God in our spiritual life. As a result, we discern the will of God as the Holy Spirit illuminates it in such a way that it inspires us to act. The action can be in form of our individual mission in the kingdom of God.

Objective: This lesson helps the learner connect the work of the Holy Spirit in guiding the disciple in discernment of the call of God in Christian service.

PUTTING IT TOGETHER

Samuel D. Proctor and Gardner C. Taylor describe a pastor's call to the vocation in We Have This Ministry: The Heart of the Pastor's Vocation:

"God may use special events to direct a call to someone. In fact, all events in people's lives are special events, if they will see them as that. Browning was right when he wrote that 'earth's crammed with heaven.' These happenings determine who we are and what direction we take. They determine further whether or not we have a sense of vocation or a sense of call to ministry or to whatever we do. It is interesting that in the Gospel of John, it is said that when some people heard the voice of God, they thought it was thunder. Thus they missed its profound impact. They did not discern a voice, but Jesus did. It was available to all who were present, but they were not available to it. Many

probably believe that this kind of supernatural sign does not occur today. However, I think everything has a stamp of the supernatural that is evident to those who can recognize it. And visions are possible. Just as the air is filled with sound waves that the radio magically pulls in and makes audible, all around us there are spiritual signals that we, however, often lack the equipment to receive. So they pass us by and go on. We miss them (p. 3)."

- **What does it mean to be called? What does it mean to have a calling on your life?**

_____

_____

_____

CALL TO PREACH
TAKING IT A STEP FURTHER

- **Pulpit ministry** [for lack of a more distinctive, yet basic term] is not an end itself in the discovery of giftedness, call to serve, or individual mission. It should spark within the called to seek a deeper understanding of their purpose in God's kingdom and giftedness to serve.
- Many persons remain preachers for years without developing their gifts or understanding what they are called to do as a licensed minister. This discovery process points the called to vocation and life's service.
- There is a special call of a licensed preacher into ordained ministry, which may lead to pastoral ministry or even a facet of professional ministry (with qualified professional degrees/education). This form of ministry takes much time, prayer and training to develop. In addition, this person does serve in the capacity of ministry of Word and Sacrament. Here, we note that ordained ministers act as both prophet and priest at any given time as the Word and sacraments are administered to parishioners.
- Licensed ministers generally do not seek, or become candidates for, ordination without having a specific call beforehand (1 Timothy 5:22). There is also a period of testing to prove the call whether by written/oral examination, and examination of her/his life (1 Timothy 4:13-16). Scripturally, there are specific warnings about

advancing someone or appointing someone into church leadership who is inexperienced to ministry (1Timothy 3:6-7).

The ordination process is specific to denominational polity.

- **Read the following text, record your initial thoughts.**

For I would have you know, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but I received it *through a revelation of Jesus Christ. For you have heard of my former manner of life in Judaism and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions. But when God, who had set me apart* even *from my mother's womb and called me through His grace, was pleased to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus. Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days. But I did not see any other of the apostles except James, the Lord's brother. (Now in what I am writing to you, I assure you before God that I am not lying.) Then I went into the regions of Syria and Cilicia. I was* still *unknown by sight to the churches of Judea which were in Christ; but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy." And they were glorifying God because of me. Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but* I did so *in private to those who were of reputation, for fear that I might be running, or had run, in vain. Galatians 1:11-2:2 (NASB)*

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REFLECTION EXERCISES in writing/journaling your personal narrative and interpreting your journey. The answers you seek may very well be in your story. Learn it, know it, tell it with clarity, focus and power!!!!!

Reflection Exercise #1:
Many persons who have discovered their place in ministry can retrace their stages of development and experiences relevant to their position in God's kingdom. Think back over your life and consider key events, persons and places that have been instrumental to your journey and your ministry experiences. Jot them down here:

KEY EVENTS

_____
_____
_____

KEY PERSONS

_____
_____
_____

KEY PLACES

_____
_____
_____

EXERCISE #2: NOW CHART IT! Chart the most significant experiences and encounters here, by years or some logical way with the goal of assessing your collective experiences:

Individual purpose/mission guides the next stages of development should one feel the lead of the Holy Spirit beyond the scope of the corporate mission of the local church one is affiliated with, or even one's career. A divine calling or vocation (life's service) may lead an individual into an avenue of ministry unique to her/his giftedness.

EXERCISE #3

Explain in greater detail how you identify your giftedness with a certain biblical character (what gifts/talents does s/he use or talk about; how did s/he know s/he was called by God; what was s/he called to do, etc.).

_____

_____

_____

_____

EXERCISE #4

Write your spiritual autobiography. Write about when you were aware of God's presence in your life during:

1. **Formative/Grade School Years**
2. **Adolescence**
3. **Post High School**
4. **Young Adulthood**
5. **Professional Development**
6. **Call to Preach/Licensed Ministry**
7. **Preparation for or Current Ordained Ministry**

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